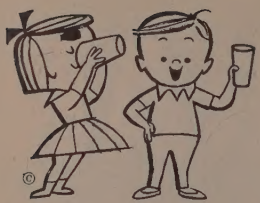
The LUTHERAN

NEW AFRICA EMERGING

Liberian schoolboys study the world

Vol. 42, No. 42

JULY 20, 1960



Driveway Fair

As I CAME home from an afternoon of visiting and started to turn my car into the driveway alongside the parsonage, I slammed on the brakes hurriedly. There was great commotion in the driveway and even in the backyard. Neighborhood youngsters were selling pop, throwing darts at a cork board, climbing trees (for a price). There was even a "hay ride" featuring our beat-up toy wagon and some cedar shavings later to be used for our dog, Penny.

AFTER I'D parked the car out front, I hurried in for an explanation. Since my daughter Vicki seemed to be the ringleader, I turned to her.

"We're having a street fair in the driveway," she explained. "We're raising money for the people of Chile who need clothes and food and houses."

What could you say to that? After I l asked the congregation to respond to appeal for the earthquake victims, here evidence that "a little child" was show some leadership!

WHEN THE DUST and racket had d down, the promoters of the street fair in driveway had $8 to contribute for the peo of Chile.

"Lutheran World Action can send pounds of supplies for every dollar ceived," I told them. "Your eight doll will provide more than one ton of re materials."

The happiness on the faces of th youngsters would have inspired—or ma shamed—any adult who hadn't yet d his part.

—WARREN S. HARDING

The LUTHERAN *News Magazine of the United Lutheran Church in America*

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Direc Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Paul E. Valentiner, chairman; the Rev. Ernest J. Hoh, Litt secretary; Rev. Willard D. Allbeck, Ph.D., D.D., Edmund C. Arnold, Donald T. Forsythe, L.H.D., William Keister, W. Emerson Reck, LL.D., Rev. Joseph Sittler, Jr., D.D., Rev. Theodore G. Tappert, D.D., Litt.D.

PUBLISHED WEEKLY by the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pennsylv H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager. Joseph E. Knapp, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 2900 Queen Lane, Philadelphia 29, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1960 by the United Lutheran Publication House. Printed in U.S Second Class Postage Paid at Philadelphia, Pa.

The LUTHERAN

w Questions
ed New Answers
By R. E. Huldschiner 11

ung Church at Work 14

's See the Trees
ore the Forest -
Vernon E. Bergstrom 19

e You Saved?
By Ruth Chercheur 23

urch in the News - - 4

shington - - - - 10

erseas: Australia - - 34

od Convention:
Western Canada - - 35

ws in the Churches:
tral States - - - - - 41
: Baltimore - - - - - 43
nesota - - - - - - 40
Y.: Albany - - - - - 46
.: Buffalo - - - - - 47
Y.: Rochester - - - - 47
- - - - - - - - - 40
Harrisburg - - - - 36
Johnstown - - - - - 38
Lancaster - - - - - 37
Pittsburgh - - - - - 39
York - - - - - - - 36
h Carolina - - - - - 44
s-Louisiana - - - - - 42

e Make a Family - - 26

rship Notebook - - 28

onal Problem Clinic 30

ks - - - - - - - 31

Conclusion - - - - 50

THIS WEEK . . .

● WOMEN can find numerous full-time positions in church work. A frontier recently opening in the United Lutheran Church is employment of women by the Board of American Missions as parish workers. They go into special situations—central-city parishes, new suburban congregations, for short-term assignments. There are 28 now in service. Last month they held their first "workshop" to discuss the future (*see page 11*).

● A CENTURY of Lutheran mission work in Liberia was rounded out this spring. Picture story of the African centennial begins on *page 14.*

● VERNON BERGSTROM tells about the personal side of his work in European refugee resettlement (*page 19*), and tries to take some of the sentimentality out of a complex task.

● A WOMAN in the Philadelphia area wrote to tell the editor that her family is leaving the Lutheran church because they never heard the gospel until they attended a Bible-believing chapel (*see page 23*). A California woman (Ruth Chercheur is a pen name—"Chercheur" is the French word for "seeker") tells with simple eloquence about how she has found salvation within the church.

● AN UGLY PROBLEM arose in Connie Melton's congregation. It will take three weeks, beginning today (*see* "Five Make a Family," *page 26*), to get it solved. The author of this story, Lucille E. Hein, is now vacationing in the west but had the story written before she left.

● COVER PICTURE. Oxford-educated geography teacher tells eager students about Africa's role in world affairs. Demand for trained nationals to lead in all fields in free republics is causing expansion of schools and colleges.

THE CHURCH IN THE NEWS

End of the world—July 14

An epidemic of scare stories about the end of the world circulated in widely scattered areas this month. "Brother Emman" in northern Italy predicted the end would come on July 14. Nearly 100,000 people camped half-way up Mt. Blanc to escape the tidal wave which they expected to sweep over Europe following explosion of a "mercury bomb."

A physician in Milan predicted the explosion would knock the earth 45 degrees off its axis, sending ocean waters over the land.

The scare spread to Mexico, where Roman Catholic Archbishop Miguel Darid Miranda tried to reassure church members by calling the predictions "absurd." Church attendance increased as many took the prediction seriously.

At Benson, Arizona, 20 families of the Full Gospel Assembly sealed themselves in their homes, taping doors and windows with newspapers to keep out radiation following the atomic attack which they expected. They carted in large supplies of food, and "figure they'll be the only ones left after this attack," said Deputy Sheriff Ray Coffey.

Rumors of the end of the world on Oct. 22, 1844, which were circulated in the United States, resulted in formation of the still-surviving Seventh-day ventist sect.

Against death penalty

Opposition to age-old practice of cuting criminals was spreading thro out U.S. church groups this month all five dioceses of the Episcopal Ch in Pennsylvania the Christian social tions departments joined in supporti newly organized "Pennsylvania Co to Abolish the Death Penalty."

At a joint meeting of the departm in Harrisburg the Rev. Arthur C. E hart said "We have never before h statewide issue on which we could s so decisively on behalf of our dioce

South Carolina's Methodist Confer called on the state legislature to ab the death penalty. Capital punish was called "a sub-Christian answe basic social evils."

A near-unanimous vote asking "legislation in the several states to ab the death penalty" was taken in the s of the Episcopal Church Province o Pacific, held in Los Angeles. Calif Congregationalists took a smiliar s at a convention in Fresno in May.

A Methodist spokesman, the Rev. ert Regan of the newly established eral Board of Christian Social Conc testified before the House of Repres tives Judiciary Committee favoring to end the compulsory death penalt first-degree murder in the Distric Columbia.

Free Methodists at a conferen Winona Lake, Indiana, in late Jun feated by a close vote a resolution f ing abolition of the death penalty.

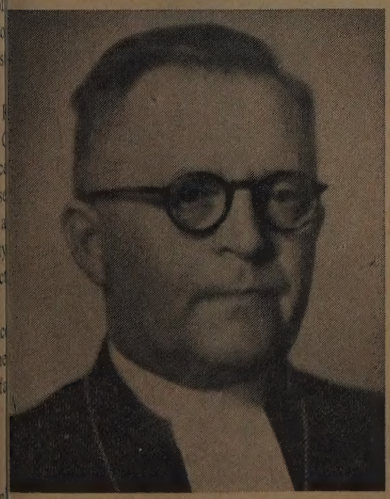
Reds in World Council?

The Lutheran archbishop of Fin Ilmari Salomies, knows about the lems of living next door to Russia.

onth he gave expert advice to Lutherans the Suomi Synod in the U.S. about ot believing what they hear about Comunist infiltration of the World Council Churches.

The Suomi Synod voted 199 to 140 to stpone application for membership in e World Council. Opponents of the ouncil had given the delegates tracts itten by Dr. Carl McIntire who specialzes in rumors about Reds in the World ouncil.

"Talk about dangers of communism in e World Council is impossible talk," id the archbishop. Among the Coun's member churches are a half-dozen in n Curtain countries. Sometimes at ouncil meetings spokesmen of these urches make statements that are "questnable," the archbishop agreed. He inted out that inviting these persons to end Council meetings "provides for m the only possibility of receiving a eath of fresh air and it is a life-giving d strength-giving contact for them."



ARCHBISHOP SALOMIES
Impossible talk

"We Finns know," said Archbishop Salomies, "what it means to be alone in difficulty."

McIntire on schedule

Tireless strategy of Dr. Carl McIntire in his campaign against the American churches is to show up at large international meetings and try to get publicity for his "Reds in the churches" accusations. This month he applied his strategy to the Baptists holding their World Alliance sessions in Rio de Janeiro.

Among delegates at Rio was Jakov Zhidkov, president of the Baptist Church in Russia. McIntire was in Rio to tell Brazilian newspapers that Zhidkov is a "veteran agent and spy of the Kremlin." Three years ago McIntire hired a hall in Minneapolis during the Lutheran World Federation assembly to air his charge that Bishop Lajos Ordass of Budapest "has permitted himself to become a tool of the Communists in Hungary."

Brazilians canceled an agreement to let McIntire use a hall in Rio for his Reds-among-the-Baptists attack. McIntire held an outdoor meeting on the plaza across from the Baptist sessions.

Reds don't agree

A Red warning against Baptists was broadcast by Radio Moscow in late June. Russians should not be "misled by the Baptists" because they don't have "magnificent churches with cupolas and crosses or long-haired priests in vestment," said the Communist broadcaster.

It must be remembered, he said, that "the Baptists are one of the most active Christian sects in our country—one which has the most vitality.

"Their headquarters are in Washington in the United States, where the Baptist World Alliance is located. Baptists pretend that they don't oppose communism,

and some naive people believe this. But, like other Christian sects, they too work against the progress of communism."

Mary and Episcopalians

Easiest way to determine how "high church" a Protestant is is by inquiring how far he goes along with Roman Catholic doctrine regarding the Virgin Mary. Does he believe Mary was born of a sinless mother? (immaculate conception). Did Mary have any children besides Jesus? (perpetual virginity). Did Mary ascend to heaven? (the assumption).

This month an Episcopal magazine, *The Living Church,* reported on a 16-point questionnaire circulated among Episcopal clergymen regarding the Virgin Mary. It was mailed to every seventh man on the clergy roll, and 544 out of 1,243 replied.

On immaculate conception, 34 said they believe it, 467 said no, and 30 were undecided. On perpetual virginity the score was 118 yes, 346 no, 68 undecided. On the assumption (not defined as a dogma of the Roman Catholic Church until 1950), 41 Episcopalian clergymen say they believe it, 455 no, 53 undecided. On whether Mary shares with Jesus as the redeemer of the world (co-redemptrix, which the Roman Catholic Church has not yet announced as a dogma, but probably will) 13 Episcopal clergymen believe this, 507 don't, and 12 are undecided.

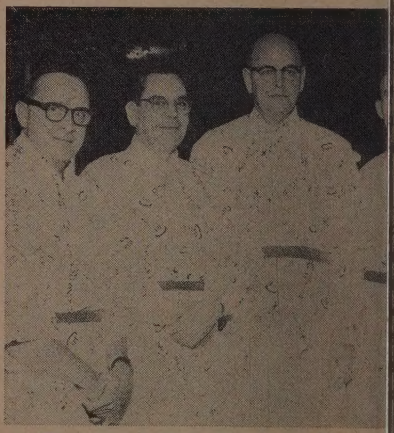
Most clergymen (470) assert the virgin birth of Jesus, a common belief of orthodox Christians, but 39 said no, and 30 were undecided. "A great many Anglicans do not believe in the biological meaning of the virgin birth, but in the theological interpretation that the person of Christ was a result of divine action or initiative," said Dr. John M. Krumm, chaplain of Columbia University.

Japanese profess friendship

Student riots in Japan are not a s of unfriendliness toward the U.S., a s dent leader at Japan's International Ch tian University declared. Writing to Kenneth Scott Latourette, Fujiya Ka shima said that students considered litical demonstrations a "responsibility well as a duty." They were set off "protect democracy and freedom Japan" because "the government u highly questionable tactics in ratifyi the U.S.-Japanese security treaty.

"A small minority of extreme l wingers" used the riots to "worsen friendly relations between Japan and United States," Kawashima wrote. Ch tian students "oppose violence" and " earnestly praying that the political cr will quickly pass," he said. The activi should not be "misunderstood and mis terpreted by some Americans," he ask

Bishop of the Episcopal Church



CHAPLAINS TRY JAPANESE DRESS *Between sessions at Lutheran Chapla convocation near Tokyo, four offic dressed in kimonos. Second from left is Edgar Knies, a ULC pastor and assist secretary of National Lutheran Cou Bureau of Service to Military Person*

pan, David Makoto Goto, emphasized
t Japanese riots were anti-militaristic
her than anti-American.

hat merger will mean

"What will our life be like in a three-
llion-member church?" Dr. Axel E.
ldegaard asked his fellow-members of
American Evangelical Lutheran
urch, smallest of the four denomina-
ns now planning a merger to form the
theran Church in America.

"We will still be members of a congre-
ion—in all likelihood the same one
h the same people, the same weak-
sses and the same strengths that mark
t congregation now," wrote Dr. Kilde-
ard, dean of Grandview Seminary, in
Lutheran Tidings.

But, said Dr. Kildegaard, "there will be
re help and more guidance." He
nted out that "Sunday school insti-
es, youth rallies, women's retreats,
rkshops for council members, and
er conferences" with fellow-Lutherans
l be "within a few hours or even min-
s away," instead of one or two day's
vel as at present. "The present tend-
y of our congregations to be isolated
. will no longer be justified."

It's true, Dr. Kildegaard admits, that
ple whom one will meet in the merged
urch will be strangers. "All those peo-
. . . . But the stranger of today be-
nes the friend of tomorrow." He said
is exciting to think of the many
nds who await us and how much
ier it will be to retain contacts. . . ."

Dr. Kildegaard is a member of the
nt Commission on Lutheran Unity
ich has planned the merger. The
LC votes on the merger at its con-
tion next month.

month for ULC treasury

Offerings brought to United Lutheran
urches during the Easter season were
responsible for a substantial increase in amounts for general work reaching the ULC treasury through June 20. Total received on ULC apportionment in one month was $890,754 — up 45 per cent from 1959.

Lutheran World Action receipts in the ULC, 5/21 to 6/20, were $325,174, up 97 per cent from last year.

On 1960 apportionment the five-month total through June 20 was $3,785,675—30.5 per cent of the $12,380,160 goal. Apportionment receipts provide funds for regularly budgeted church activities, especially home and foreign missions. World Action funds are for special needs overseas such as refugee resettlement.

Largest gains in giving so far in 1960 were in the Western Canada Synod (+49 per cent), Florida (+48), Michigan (+35), New York and New England (+34).

Merger moves slowly

Two large American denominations—the Congregational Christian Churches and the Reformed and Evangelical Church—approved a merger in 1957. They formed the 2 million member United Church of Christ. But not much was done, except publishing a merged magazine, in bringing the churches into organic union.

This month the churches in a joint convention in Cleveland were unanimous in adopting a constitution for their merged church. This document must now go to each congregation of the Congregational Christian Churches and to each synod of the Evangelical and Reformed Church. For final adoption two-thirds of the 5,506 C & C congregations, and two-thirds of the 33 E & R synods must approve.

"We have had to labor always under a shadow of dissent, of doctrinaire oppo-

ROMAN CATHOLIC STREET PARADE IN WARSAW
Thousands demonstrated loyalty

sition, of litigation and the threat of litigation," said E & R President James E. Wagner. "It is nothing short of a miracle that we have arrived at this day."

Doors will be open for other denominations to join the merged church, it was asserted. The Christian Churches (Disciples of Christ) and the Council of Community Churches have indicated interest.

Church attacked in Poland

Unsteady truce between the powerful Roman Catholic Church and the all-powerful Red government of Poland has been in effect since 1956. Wladyslaw Gomulka needs the help of the Roman Catholic cardinal, Stefan Wyszynski, in keeping people moderately quiet.

This month the Polish government stepped over the bounds of the truce in launching a violent attack, via Radio Warsaw, on Roman Catholic clergy. They are "extorting" money from church members and living in luxury on the proceeds the broadcast claimed. Clerical "extortioners" now have so much money, s the radio, that they can buy automob or motorcycles. "The evil activities some priests who abuse their calling m be cured."

When Cardinal Wyszynski appeared two Warsaw churches to conduct m on the Feast of Corpus Christi, hundr of thousands of Roman Catho marched through the streets to churches carrying banners and chant prayers.

Lutherans gain in West Germany

Sections of West Germany which f merly were predominantly Roman Ca olic now include large numbers of P estants, recent figures have disclos Largely responsible for the shift in po lation has been the influx of refug from sections of Germany's Commun

East Zone. Of an estimated three
ion who have fled from East Ger-
y since the war, about 80 per cent
e been Lutheran. This proportion is
to reflect the actual composition of
East German population, where Prot-
nts have been a large majority.
he West German capital of Bonn,
almost-entirely Roman Catholic,
has 63,000 Protestants in its 145,000
ulation, according to census figures.
seldorf, Mainz and Munich have ex-
enced similar changes. Membership
he Evangelical Church in the Rhine-
has grown from 2.4 million in 1945
3.9 million, causing a shortage of
ors.

chitectural notes

oats have eaten an Anglican mission
rch in Western Queensland, Aus-
a. The church had been built about
years ago, using blocks made from
grass. Herds of goats roaming the
gradually nibbled it away and the
gregation must now hold its services
small public hall. A fund drive is
er way to build a new church of goat-
f material.

Copenhagen, Denmark, the foun-
on has been laid for a Lutheran
rch shaped like a snail's shell and
re worshipers will sit on the floor.
igned by Danish architect Holger
en, the structure will be primarily
school children, who will be invited
aint murals in the building.

weden's newest Lutheran church is an
t replica of a wooden stave church
t in 860. The new edifice is con-
cted of upright matched planks,
ed without nails. It holds 40 people.
ated in Skaga, an ancient community
he west-central part of Sweden, the
sual church was dedicated last month
Bishop Svenn Danell of Skara.

American men criticized

Men aren't men any more, a Roman Catholic sociologist told a Kentucky gathering. The Rev. John L. Thomas, St. Louis University sociologist, said American males were becoming "increasingly adolescent. The male moves from the arms of his mother to the arms of his girl and his manhood is never crystallized."

Because the average male "doesn't know what it means to be a man" he won't stand up to his wife or punish his children, the priest continued.

Women didn't escape, either. Most mothers want their children to be popular and marry them off at an early age, he charged. Their drinking and infidelity are among the major reasons for the break-up of marriages, he continued, adding that he was "just aghast" at the amount of physical violence in many marriages, even among educated couples.

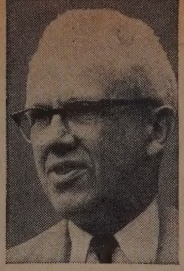
And so forth

Church groups sponsor half the 129,097 Boy Scout troops in the U.S., the organization reported. Among denominations, Methodists lead with 13,221 local units, while Roman Catholics are second with 12,686. Lutherans stand fifth, with 5,639 troops.

Roman Catholics as "a matter of prudence" should not listen to Protestant services or sermons over the radio, a Vatican broadcast warned. It added that no sin was committed by listening to a Protestant service if it was considered simply as a cultural program.

Denmark's public schools will release seventh grade pupils for two hours each week so they can go to their churches for catechetical instruction, according to a new agreement. Religion is taught in the first eight grades in Denmark, where nearly all the population is Lutheran.

WASHINGTON



By ROBERT VAN DEUSEN

UNFINISHED BUSINESS

ALL YEAR LONG, Congress has stressed the fact that early adjournment in a presidential election year is a necessity. But, like schoolboys who start cramming just before exam time, the legislators waited until a few weeks before the deadline to put on real pressure. They didn't make it.

One of the bottlenecks was the House Rules Committee. This powerful group, which is dominated by a conservative coalition, has the key function of deciding which bills are to come to the House floor. Even after a major bill has been passed by another committee, the Rules Committee can kill it by failing to put it on the calendar.

An example of this committee's autocratic power occurred when the big housing bill was not permitted to go to conference after differing versions had been passed by each house of Congress. Ordinarily a bill goes to conference by unanimous consent, but a single objection re-routed the housing bill through the Rules Committee, which pigeonholed it.

In an election year, there are certain bills with great popular appeal which become "must" legislation. When it became obvious that it would be impossible to finish the most urgent bills before the party conventions, Congress decided to recess a week ahead of the first convention and to reconvene in August to take care of the most important items.

Backlog

INCLUDED in the unfinished busir are some of the major appropriation l for the next year. High on the age will be several bills which have br public support. Among them will be

1. *Medical aid for the aging.* Let have been pouring in to members Congress telling of problems faced by people who need medical attention cannot afford it. The House passed a authorizing federal help to state p grams. The Senate may pass a bill li ing medical care for the aged with cial Security. A conference commi would then try to reconcile the two b

2. *Housing.* The Senate passed an nibus housing bill, with strong biparti support. An amendment from the fl added authorization for 25,000 additic public housing units. Other parts of bill continued or expanded such p grams as urban renewal, mortgage in ance, loans for college dormitories, housing for the elderly. A somew more moderate bill passed by the Hc Banking and Currency Committee blocked by the Rules Committee.

3. *Minimum wage.* The House pas a bill raising the minimum wage for (ered occupations from $1 to $1.15 hour. But a technical mistake in worc had the unintentional effect of dropp 14 million workers from coverage. Senate will try hard to remedy this a the conventions, as it might become emotion-laden campaign issue.

The reconvened session of Congres bound to be marked by political jockey and plays to the gallery. But the p sure for a constructive legislative rec may produce good results. Because stakes are high, members of Cong may be able to curtail the traditic power of the Rules Committee to bl legislation desired by the majority.

R THE FIRST TIME THE
ARD OF AMERICAN MIS-
NS GATHERED ITS PAR-
WORKERS FOR A WEEK-
NG CONFERENCE AT THE
ILADELPHIA SEMINARY

ew Questions Need New Answers

ROBERT E. HULDSCHINER

OPLE WHO USE the term "growing
" to describe areas of church expan-
may not realize how accurately it de-
es the situation. It's a jagged edge
has to withstand attrition. It's in
ant danger of being dulled by hitting
te-hard opposition. And it must cut
e right angle to get through the thick
of indifference and complacency.
e growing edge of the church needs
ts to keep it sharp. Last month a
o of these experts got together on
ampus of Philadelphia Seminary to
about their work. They were en-
l in an adventure but they didn't
the part. They went by the name
arish worker" which is not an ex-
title, and what you saw was a
o of some 20 women from very
g to middle age who sat in the nar-
basement classroom of a seminary
ing and listened to lectures, took
and then collected in small groups
k.

Sometimes, during intervening periods, you'd hear one break into a song and someone else would pick it up and then a few more would join in and suddenly there would spring up a hymn and it would all be very informal but tell you more than a whole book about these women who work for the church and love it.

WHAT THEY HAD in common was the fact that they're all involved in church extension work. They serve under the Board of American Missions and are assigned to Lutheran outposts in big city congregations, suburban churches, some in western Canada, some in Hawaii and Puerto Rico, some in West Coast boom towns, some on the edges of New York slums.

Among them are young college graduates just out of school, widows finding a new purpose in life, a sprinkling of deaconesses, girls with German, Scandinavian, Puerto Rican names. Their

educational and national backgrounds are as diversified as the parishes they serve and the work they perform. But when you ask them what their principal job is they say: "Evangelize."

They have different words for it. Some call it: "Widen the outreach of the church," others say: "Win souls for Christ," and one answers simply: "I talk to people and find out how we can help them," but all describe as their main problem that of overcoming the indifference of people on the fringe of Christianity. "Why go to church?" is the Number One question they must answer.

THIS IS SYMPTOMATIC in a country that offers a surface image of religiosity and makes the most of church membership statistics. The women on the growing edge of the Lutheran church will tell you that regardless of what the statistics say their daily struggle is not against the foes of Christianity or the opponents of one denomination but with those who can't be bothered.

Even the vivacious young girl who works in a new suburban mission outside San Juan and the Puerto Rican operating among Spanish-speaking people in M hattan say that in their dealings with man Catholics they find little mili antagonism to the spokesman of a P estant church but rather a tired "we d care" attitude and a low-volume grun against the attempts of the pries maintain church discipline among the enchanted.

There is one thing that clearly eme as you listen to these women talk: T are deeply involved in the main busi of the church at one of its most sens and strategic points of service. The not the parish workers whose jobs confined to clerical work, an occasi visit to a church member and teachi Sunday school class. Theirs is a pri occupation of proclaiming the gosp word and deed to the uncommitted.

THEY SHRINK BACK as you put it bluntly. And Sister Evelyn Houlroyd is supervisor of parish workers for Board of American Missions and ganized the Philadelphia conference alarmed that you might be saying much. But since the church is fon talking about the change and the lenge of our time we might as well the fact that women in full-time ch work are emerging as a major fact mission development. Women mis aries of the past and deaconesses had important functions before. parish workers of the Board of Ame Missions are on the front line now.

This is evidenced by the fact tha board has called Sister Evelyn, who to the deaconess school with a ma degree in education and was a field retary for the Board of Deaconess V to direct the parish worker prog She recruits the women accordin their commitment to the cause o church, their personality, aptitude

"WE NEED DISCUSSION PERIODS . . ."

STER EVELYN IN OFF-HOUR CONFERENCE

cational background. The Philadel-a conference was the first attempt to them together in one place, provide hance for exchanges of experience, deepen their understanding of faith. As one of the women attending the ion wrote in her evaluation: "A total ness of the Board of American Mis-as' parish worker program is develop-Results of the first session should vident in each worker's service in her ticular area in the year to come. She's an isolated worker but an important rument in the total work of the rch."

THE PHILADELPHIA CONFERENCE gained significance from these considerations. week's lecturer was Dr. Robert her of Chicago Seminary. The chap-was Prof. Richard Hoefler of South-Seminary. Both laid the theological ndation for practical discussion. Both e impressed by the earnest commit-t of the participants. If it takes un-stioning faith to keep the church's ving edge growing, the chances for ess are good.

ut the women on the front line of the le feel that besides faith they need an ability to express, explain and defend it. If you asked them what they needed most in their daily work they unanimously said: "Theology."

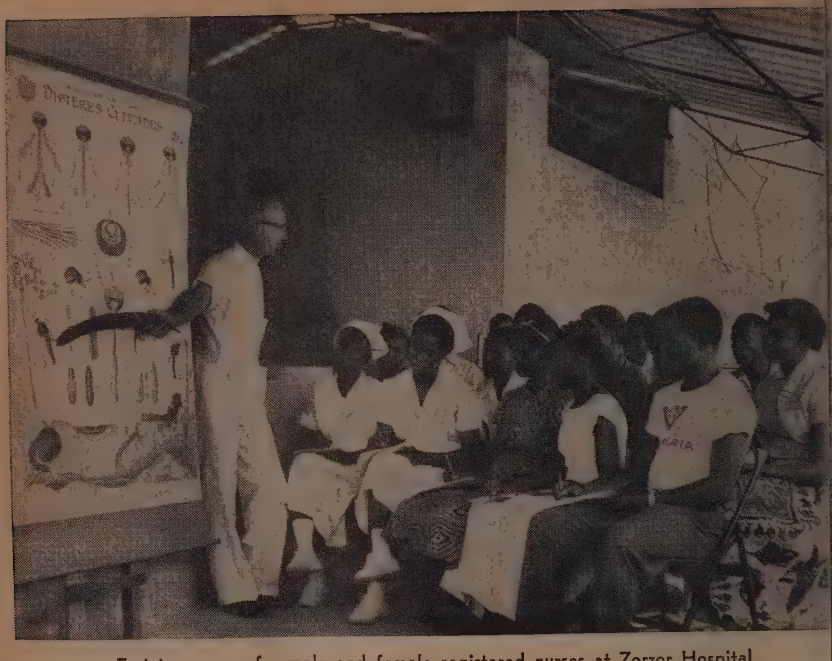
"I felt the need for longer discussion periods so that we might bring out questions, problems, doubts and misunderstandings," one said in talking about the conference. "We face these questions daily. We need help to clarify them in our own minds."

And another one added: "We do not meet Christ in words but in the act of worship. This is living theology . . . Instead of being fragmentized by lessons on the theory and advice about the practical side of her service, the parish worker must experience the true body of Christ."

THIS, TOO, is a significant group reaction that means something in terms of the future work of the church. There is a growing awareness among the membership that we must become more articulate in saying what we believe in and why. This goes for the parish workers of the Board of American Missions as well as for the councilmen of Pennsylvania Ministerium congregations gathering for retreats in the Poconos. It was voiced by young people at last year's Luther League convention and stewardship secretaries at synodical conferences.

Ours is a time when basic questions are asked and clear answers are expected. One woman at the Philadelphia conference said a young mother she visited had asked her, "How do you meet God?" She said, "It was such a big question, it scared me."

But those questions will be asked more and more as the church moves into new territories, whether it be a mission congregation in a suburb or a city church reaching out to the yet unreached. It is human that they'll scare us but we cannot afford not to answer.



Training course for male and female registered nurses at Zorzor Hospital

Two Lutheran missionaries came to Liberia 100 years ago and laid the groundwork for a firmly established church in the young republic

Young Church at Wor

ONE HUNDRED YEARS AGO, on April 27, 1860, two American missionaries established the first Lutheran mission station at Millsburg, 25 miles inland, near the St. Paul River and named it Muhlenberg. The missionaries were Pastor Morris Officer and Henry Heigard, a layman. Within the first year a Lutheran elementary school was opened. The first Lutheran congregation was organized the following February.

Chances for growth of a vigor church were exceptionally good. beria's beginnings go back to 1822 w the American Colonization Society tablished a colony of freed slaves n the present site of Monrovia. Since 1 a free and independent republic v constitution and government patter on those of the United States and right of property limited to persons African descent, Liberia's governm

ve consistently given friendship and couragement to Christians active in all ds of church-related work, much of in the field of teaching and medical vice.

During the American Civil War mis-nary efforts were curtailed (personnel l means were in short supply), but in 74 Dr. David and Emily Day arrived Liberia to lay the groundwork for im-tant missionary advances. Dr. Day anded the Muhlenberg Boys' School ng agricultural and industrial lines, anized new congregations, selected, ned and ordained David Davidson Joseph Stewart as the first Liberian heran pastors. The Emma V. Day ool for Girls opened in Harrisburg October of 1898.

By 1900 a Forward Movement of mis-nary effort was attempted, consisting fly in establishing schools in villages miles apart, following the St. Paul er valley to the Guinea border. Lack experienced workers and the newness he venture among uninformed tribal agers brought this thrust inland to a e in 1911.

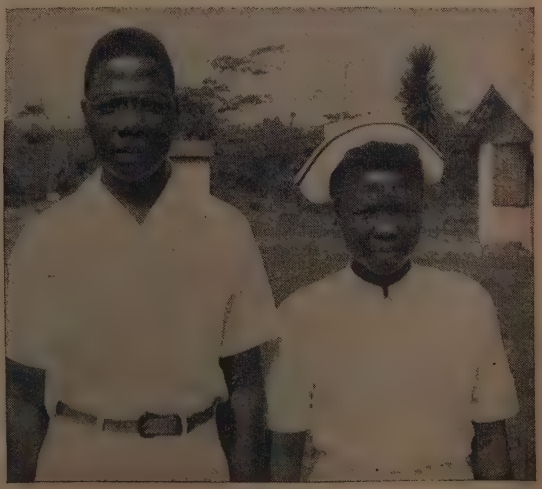
The Rev. J. C. Pedersen took up residence at Dobli Island in 1908, 65 miles up the St. Paul River from Harrisburg, opening work among the Kpelle people.

Sanoyea became the third Lutheran center inland when Pastor J. D. Curran took up residence in 1917.

The fourth Lutheran center in the hinterland was opened at Zorzor among the Loma people in 1923. The Rev. G. C. Leonard became the first resident missionary.

Belefanai became the most inland Lutheran outpost among the Kpelle people in 1932 when Pastor David Dagle moved there.

SPORADIC ATTEMPTS to reduce the Kpelle and Loma languages to written form began as early as 1913 when Missionary G. C. Leonard was assigned to Kpelle language study. The following year Dr. Dietrich Westermann, a linguist from Germany, was brought to assist Mr. Leonard in preparing a grammar and lexicon. After World War II Dr. William Welmers, a linguist from the United States, came to revise the Kpelle gram-



Roland Payne of the Zor-hospital staff will begin the y of theology in Waterloo, ada, as a scholarship stu-of the Lutheran Church, nning with the fall se-er of 1960. Mrs. Payne accompany her husband.

mar. Dr. Wesley Sadler, a Lutheran missionary, reduced the Loma language to written form within the last twenty years.

Beginning with an enrollment of three nurses, Lutherans began the first training school for nurses to be established in Liberia at the 34-bed Phebe Hospital which opened at Harrisburg in 1921.

The Muhlenberg Boys' School and the Emma V. Day Girls' School at Harrisburg were merged in 1946. The same year the Lutheran Training Institute was opened

Carrying his textbooks Liberian style, this boy returns from classes at four-grade Sanoyea elementary school which was opened in 1925

to initiate a new training program for evangelists, teachers and prospective pastors in the church.

In 1947 the first year of high school was begun. President William V. S. Tubman of Liberia was speaker at the first high school graduation which took place in November 1950. Five students completed the course.

In the first decade of its existence, the

Students of the Salayea Lutheran Train Institute and high school opened in 1958 later become full-time evangelists and pas

high school has graduated 84 stude 63 men and 21 women. Twenty-ei have been awarded mission scholarsh for college study.

Worship services under Lutheran a pices were first held in Monrovia in 19 On June 5, 1949, St. Peter's Luthe congregation was organized. Since J 1, 1957, this congregation worships i modern church located in Sinkor.

The Lutheran mission has operated a four-s plane since 1953, the only fast way of ge personnel and supplies to the inland sta

St. John's Lutheran Church (at left) stands in center of town of Zorzor. Below: Orphaned Liberian children have received care at the Sanoyea nursery since its beginning in 1939.

rs. Norma Bloomquist Brookhart, eran missionary until her marriage 959, was first full-time literacy di- r in the government of Liberia.

recent years Lutheran delegates Liberia have attended denomina- l and interdenominational gatherings urope, North America and Africa. eptember 1960 three Lutheran rep- ntatives will attend the second All- ca Lutheran Conference in Mad- car.

ans for the new Phebe Hospital and es' Training School to be located uacoco are moving forward. The rnment of Liberia has displayed y interest in this co-operative mission

w St. Peter's Lutheran Church and school built in contemporary style in Monrovia-Sinkor

President William V. S. Tubman of Liberia (at right) congratulates President Ezra D. Keller of Liberian Lutheran Church on 100th anniversary of Lutheran missionary work in Liberia. Below: School's out at Dobli Island Lutheran school and mission center established in 1908.

medical development of Lutherans, E
copalians and Methodists by granting
acres of land and pledging $75,000
ward the $950,000 construction proj

Two presidents confer: Pastor H. J. Cur
is president of the Lutheran Mission. Pa
Keller has been church president since

"THE AFRICAN," writes Liberia M
sionary Wesley Sadler, "is bringing
deep feeling for religion into the Chris
church. He knows awe and the neces
of petition. He has experienced the
tility of depending upon himself al
for peace. For all his life he has
ticipated with his community in
proaching the unknown.

"His growing awareness of God is
placing his belief in the presence of sp
and magical medicine. He is reach
out for the peace of God through the
of God. He is interpreting that peac
courageous living.

"The African Christian will add to
depth and meaning of Christianity as
are experiencing it."

You cannot run a social service program on "feelings" but how can you shut them out? Here's a novel plea from a welfare executive:

Let's See the Trees before the Forest

By Vernon E. Bergstrom

One of the early lessons a student of al service learns is that social workers st not get personally involved with the blems of people under their care. The eral rule is that if you are in the busi- s of helping the needy or the suffering shouldn't get attached to them. 've got to keep your distance.

here are undoubtedly some very good ons for this rule. To suffer through rybody else's suffering would be too h for any one person. You'd come rt at the seams. And if you get emo- ally involved in the plight of your ent" there's a danger that you might see the forest for the trees.

ll this is the theory. But it is no e than that. I think these bookish ons have been concocted by people 've been residents of ivory towers too long or who've never been close he real thing. I have.

have seen lots of refugees, camp- llers all of them—born and raised camps, playing in the muddy ways pass for streets, living in the huts call home, wearing the shabby hes that some kind soul far-off gave n because they were too old for fur- use—but when I try to recall all e people, I see only *one*. Why can't sh her out of my mind as I have e with the rest of them.

She was about eight, with snapping eyes and blond hair that was dirty and uncombed. Her worn cotton dress hung loosely on her thin little frame. She looked at me as I have never been looked at. She didn't say anything but her eyes spoke: "How come you are snooping around in our house?" they said.

Now she had a "house" all right and she had a family too. Her mother was in town working, her baby brother was taking a nap, and her older sister was doing something with some dishes in the sink. Her father was dead, but her old grandfather, sick and lame, was sitting around watching the children. He looked pathetic but somehow I never felt sorry for him.

The official at the camp told us as we were ushered through that the family had escaped from Yugoslavia to Austria and had been in this camp for a number of years. The mother and the children had been offered immigration to various countries but had always refused when told that the grandfather couldn't go along because he was too old, sick, and lame, and how would he make a living anyway?

In our pamphlets and reports, we call this type of case "difficult to resettle." Now the little blond girl might even have

been born in this camp. If so, she was not the only one. The reports say that perhaps a half-million or more children have been born in camps all over the world in the last fifteen years. Of course, this is not so surprising when one realizes that in the 20th century—the Century of Progress—over 150 million people have been forced to flee their homes. And the 20th century isn't over yet!

THIS LITTLE GIRL was just reaching the age when she was conscious of the miserable conditions under which they lived. She was, I think, embarrassed when we walked through the filthy room which was her home. She knew it was filthy but that embarrassed look told me that she wasn't resigned to it. She wan something better and I think she that she deserved something better.

HER OLDER SISTER didn't even lool us, and I wondered how many visi firemen she had seen touring her "ho in the last few years. There must h been many from many different c tries, and bitter experience, I'm sure, taught her not to hope that any of visitors would help her family to out of the camp. Even the little b knew that they got stuck on accoun her grandfather, but she never gla his way.

As she watched us, her eyes see to mirror a faint hope which vied

despair of a child old beyond her ars. They seemed to say, "If you can't lp, I wish you wouldn't come looking ound." *There's* a precept for the books teach—if you can't do something for person, don't bother looking him up all.

THE EIGHT-YEAR-OLD GIRL with the lemn searching look represents millions today. "Millions" don't mean a thing to me but she does—and that look does. Since the war, our churches have helped thousands of children and adults. We have given clothes, food, and money. We've even found new homes and made new lives for a few. But our efforts have not been heroic.

More often than not we've helped in the easiest way, resettling the people who are easiest to resettle—the young, the skilled, the healthy. I try my darndest to publicize the great work of the Lutheran Immigration Service in resettling almost 60,000 refugees throughout the years. But, by and large, they *have* been the young, the skilled and the healthy.

Ours is a pretty feeble voice, perhaps deliberately so, when we say to our churches and our government that, as Christians and American citizens, we ought now to seek to resettle the thousands of "difficult to resettle" refugees in camps in Europe and elsewhere.

ALL THE TALK about Christian and civic responsibility is pretty impersonal and far-fetched. Maybe we ought to forget all this talk, forget about the statistics, throw out of the window the official rules on how to help people, and let each Lutheran man, woman, and child throughout this land, become so emotionally attached to just one small, insignificant, wretched person over there that he loses all sense of balance and proportion in giving, so that he cannot see the "forest" for just the one small "tree" which needs the light and air which only he can give it.

Let's not even keep a record of all that's done—then I, for one, don't have to tell people how many persons the Lutheran Immigration Service has helped.

I am sure that wiser, more mature minds than mine will think this a crack-

VERNON E. BERGSTROM heads the Lutheran Immigration Service. Now 34, he's a Mid-Western, graduate of Gustavus Adolphus College, the University of Minnesota and William Mitchell College of Law. Admitted to law practice in Minnesota in 1957, he became director of Lutheran Refugee Service in 1958. The agency was reorganized early this year to incorporate immigration services of both the National Lutheran Council churches and the Missouri Synod.

pot scheme if they ever heard one. And, as a person who claims a little sense and somewhat of an upbringing, I find it hard to quibble with them. But how are we doing under our present well-organized methods?

When we "officials" are seeking money and goods for the program, you would think that while the world is in a complete mess, we are getting ready to take care of the whole business of cleaning it up. And from our annual reports to the "powers that be" you'd be convinced that we had already solved the lion's share of the world's problems and had such a great record of accomplishment that St. Peter had already marked us ar our supporters down in the great boo and that it was just a matter of time unt our deeds would pay us dividends in th Great Beyond!

I thought that by putting these rath incoherent feelings, forced upon me b the look of a little girl, down on pap this would act as a sort of catharsis ar help me to get it off my chest. This is th modern way, you know, of forever ba ishing something that bothers you. Ar this notion is pure bunk too.

I can see her now, maybe even mo vividly. She still says to me, "If yo can't help, don't look."

ONE FACE IN THE CROWD

WHEN YOU LOOK at a crowd you ought to see persons. The problems of people dare not overshadow the significance of persons. A distinguished German clergyman once put it this way: "A great multitude of people troop past me in the course of my life, all of them directing questions to me, all of them representing a task for me.

"There are people with secret troubles: my sick neighbor, the stock boy in my company, the rowdy in my class who almost brings me to despair; the rock-and-roller with his sideburns and his vapid pomade-slicked emptiness, the joy-starved butterfly of a girl, beating her wings against the window of her poor, gray prison of a life in search of some small way of meager, obvious pleasure; all of the scapegoats of our satiated, superficial society.

"They all have chains, hidden or plain: they are all crying for redemption, and in every one of them—even the most deplorable figures whom it is so easy for me to feel superior to—there suddenly appears the Saviour, hungry, cold, imprisoned, naked. He is not ashamed to be their brother."

YOU DON'T HAVE to be a claustrophobic to know the hemmed-in feeling that can surround you in a great crowd. Then, suddenly, in this throng to see a familiar face, is like a welcome cup of cold water. Milling through a crowd around the rim of Mt. Aso in Japan, in the midst of hundreds of touring students, I suddenly heard a man call me by name. There across a barricade was a man I'd learned to know on a plane. An acquaintance of a few hours, he seemed like a lifelong friend.

—RALPH W. LOEW

A Letter to the Editor

SIR: My husband and I have been Lutherans all our lives. We always realized something was wrong. We didn't know Jesus Christ as our personal Saviour. Now that we have accepted him, we have peace and joy. We continued to go to the Lutheran church until the Holy Spirit gave us so much unrest that we couldn't sit still. Now we attend an independent Bible-believing chapel where the gospel is preached. Please stop sending us *The Lutheran.*

MRS. X. X. X.

ARE YOU SAVED?

There are various ways of experiencing salvation in Christ, as you can see in these pages . . . .

BY RUTH CHERCHEUR

MY FAITH lay dormant until I was in at need. Perhaps telling my story will p others. We can tell others what God s told us through his Word and then st in him to continue from there.

One evening, soon after my return to iety from a voluntary stay in our state ntal hospital, I was explaining to our stor why I couldn't possibly be an ive member of our congregation. I l great anxieties about my relationships h others and found it difficult to get ng with people.

I didn't like to be in groups and pre- red to be alone. At this time I was olerant of most people whom I met. ose I did admire only aroused hos- tility in me because I felt inferior to them. I did not like people to get to know me. They might discover my weaknesses and I couldn't bear that!

THESE FEELINGS produced real conflict within me. It is painful to be isolated, even if it is one's own doing. Occasionally I identified myself with some person, and experienced a brief friendship. Eventually I would discover that these persons wouldn't let me live their

lives for them, but insisted on being themselves. Once again I would close my doors. This was my defense. Reject others before they could reject me.

This type of self-centeredness was a heavy "cross to bear." I was desperate to have its weight lifted. I asked our pastor to call on me. He heard all I had to say and then replied simply, "Jesus is at the door of your heart just waiting for you to open it for him."

I was surprised. Didn't he think I was a Christian? I was baptized, confirmed, and went to church whenever I was in the mood.

HIS ANSWER didn't seem helpful to me at the moment. I thought he didn't understand what I was trying to tell him. He told me a little about how to read the Bible. Then he left. I felt empty and disappointed. We think no one else understands us when in reality we do not understand ourselves.

Our pastor's statement about Jesus waiting to be let in stayed in my mind. I realized I had not given Jesus much of a chance in my 26 years of living. In the miserable moments and days that followed I found myself asking God to help me let Jesus in.

I quit praying after a while and went on with the presumption that I could help myself. With the help of a psychiatrist I thought I could learn to control my reactions. Perhaps, I rationalized, the doctor could uncover from my subconscious some injustice done to me that caused my resentments and then remove from me the guilt which accompanies resentment. Then I could get a fresh start. This is how I thought I could achieve my own rebirth.

PSYCHOTHERAPY did help. I began to change a lot of the old me. However, during this period of introspection, pride and self-centeredness were dominant i my character. I was working to mak Myself better for My sake, for My hap piness and peace of mind. Basically m motive for self improvement was se gain. I would be more loved if I we better adjusted, I thought. I enjoyed th feeling of power that comes with insigh into oneself. In order to get to kno myself I thought little of anything els

Psychotherapy opened my eyes much about myself. I was able to s the foolish resentments I harbored, learned the uselessness of worry and had reached the point where I was begi ning to sense what freedom meant. had become aware of some of my pa terns of reacting to life and saw my ne to change.

BUT THIS was not enough. I needed big enough reason to really change. would mean a revolution within myse I had to tear myself apart and repla the familiar with the unfamiliar. T purpose for this spiritual revolution h to be something I would be willing to d for. A higher purpose than myself.

Not until later did I find out that Jes could provide this purpose. I was n yet aware of this greater need.

All through this stage I did pray n and then, especially prayers of gratitu Deep down I gave God the credit each step in growth that I took. I did realize it but this was one of the savi graces that had begun when I first ask God to help me let Jesus into my hea It was still a weak faith, but I beli God gave me the grace of the H Spirit because of this childlike faith.

This faith brought me to church m often. The liturgy was meaningless me. I resented the authority it implied

AT THE SAME TIME I was respond to the blessings I had begun to rece

m praying, hearing and reading the rd of God, and joining in the fellow- p of others. I wanted to serve with my e and gifts.

I attended an evening Bible class and my first insight into the "fellowship the saints." I came to love this small up of people. I trusted each one of m. This was my first experience like s, and what a blessing it was!

I had felt the deep sorrow one knows en he realizes how he has grieved God, I had by resenting other persons. I I wept many times in my anxious life, never like this. After my cloudburst weeping, joy poured in a torrent from very center of my soul, down my eks and away into nothingness. There the core of my being stood Jesus Christ I knew that at last I was redeemed. a matter of minutes I was completely ptied and then refilled! Yet I had re to learn. I didn't know then what would mean to have Jesus living in my rt.

I WAS REACHING with all my being to God. I felt I was on a mountain k. I discovered there were higher ks, and I had to go through some valleys before I could get to them. I wasn't so anxious about valleys now because Jesus was with me.

There was the valley of self-righteousness, and then the mountain peak where God's will became more important to me than my own will. There were the valleys of pride, which seem to be many. Through his Word and his Holy Spirit, God showed me ways to become a better steward of his. As I climbed toward each new peak I cared less about what I had to present to the world and more about what God is and what his Son means to the world.

NOW, ABOUT five years from the beginning of my story, as I look ahead I see more valleys and still higher peaks. I even may have to go back sometimes and retrace some of my steps. Whatever is ahead I am no longer afraid because my trust is in God the Father, and my life is in the hands of his Son, Jesus.

My fear of others has been replaced by concern for them. I have the necessary conviction to go beyond myself and reach for others. The door to my heart has been unlocked and stands open to accept and return the love of God.

PARABLE OF THE HUB CAP

EARLY ONE MORNING I saw a robin pecking the hub cap of my car. At first I thought maybe there were ants or insects which had crawled up from the ground and he was eating them. I watched for several minutes and knew that there was another reason.

The little robin was virtually hypnotized by the glitter of the hub cap. He was striking at his own reflection. He would flit about in angered frustration but always he came back to the hub cap to strike his own image.

The thought came to me—"How like people is this poor little bird" —"How like myself"—not taking time for the really important things yet irresistibly attracted by the glitter.

MICHAS M. OHNSTAD

FIVE MAKE A FAMILY

Detective Work

"JUST WHEN summer seemed to be floating along so peacefully, this had to happen . . ." I kicked off my slippers as I entered the door. Those pencil heels!

"What had to happen, Mother?" Sue asked, but her eyes were glued on television, so I did not have to answer.

I padded through the house in stocking feet, looking for comfort. And I found him on the back lawn snoozing in the glider. I pushed Dan's feet aside and made a place for myself. He tried to pretend sleep. "Dan!" I shook him.

"Muummm?" he muttered.

"Dan! Wake up!"

"Where have you been, Connie? You weren't home so I had a nap. What's up?" Dan drew his knees up so I'd have more room.

"Why is it that just when things seem to be going so smoothly, something happens to disturb the calm?"

"Are things going so smoothly?" my husband asked. "Tonight's paper tells me that Europe's in a mess, Africa's in riot, Asia's in turmoil, South America's ready to explode, and the U.S.A. hasn't a friend in the world." He poked the evening paper which lay on the grass.

"I meant things were going smoothly for the Meltons this summer. Karen's enjoying her two jobs, Pete had a bang-up session at camp, Sue has found a summer pal, you and I had that wonderful week away from it all . . ."

"What's happened to spoil all this?"

I TUCKED ONE LEG under me and lazily pushed the glider with the other. "Today was Lutheran Church Women's meet at church and . . ."

"Oh-h-h!" Dan settled more comfo ably. "This will be a long tale of wo

"Really, Dan! Sometimes you m think all we do is get into arguments a suffer wounded feelings in ULCW. Th not so. This is *real* trouble. Our pr dent . . ." I caught my breath as I called the afternoon meeting.

"Get on with it, Connie."

"It's awful, Dan. She's been receiv anonymous telephone calls from so woman in ULCW. Evidently it's b going on for a long time. The presid never told anyone. She was sick to th that this was happening in our chur

"I'd wondered why in this past y she's had three telephone numbers. made it difficult to reach her. I, for c always forgot to jot down her new nu ber and had to call the operator.

"Today, our president asked the offic and committee chairmen to remain a the meeting. She said she wanted to g us her new number—her fourth—; this time it's an unlisted number."

"Bet that caused talk," Dan c mented.

"Yes. Everyone buzzed. Finally so one had courage enough to ask why.

"And why?"

"Dan, for a year our president been getting sly, vituperative, hateful c —evidently from a woman in our c group—someone who is envious angry."

"Not obscene calls?"

"Oh, no! Nothing like that. She s

at after every meeting this person calls
d tells her all the mistakes she made,
hat she forgot to announce, tells her
at she doesn't know how to run a meet-
g, criticizes the program, and asks what
ings she pulled to be elected last year.
"Our president was practically in tears
day. She says the calls come at any
ne, even at 3 A.M. Changing the tele-
one number didn't help. Anyone can
k the operator for the new number.
this time it's an unlisted number. Only
eir friends and church officers are to
ow it. But . . ."
"But . . ." Dan finished my thought.
omeone will call the finance chairman
d say she *has* to get in touch with the
esident, and without thinking the
ance chairman will pass along the un-
ted number."
"I know. We'd all do the same."
"Hasn't your president any idea about
e caller?" Dan asked. "She's such a
eet, truthful woman that I suppose she
n't believe people do these things?"
"That's it. At least, she didn't believe
til this past week. None of us knew
at a strain she was under. I thought
e looked tired, but I know her mother
ill and needs much care. I laid her
ed looks to that strain."
"What happened this past week to
ke her speak about her problem?" Dan
ked. He held my foot so I could not
ing the glider. "Stop it! You're mak-
me dizzy."
"OK. The anonymous caller tele-
oned one evening when Pastor Ittel was
the house to visit her mother. Pastor
uldn't help but overhear one side of
the conversation or see how she was shaking when she hung up. She broke down, and she and her husband told the pastor the story. He said they must get an unlisted number for a while. He also advised her to tell a few women at the church, and get some detective work from them.

"It's awful, Dan. When you get anonymous letters or calls, you feel slimy . . . degraded. And you aren't the one who should feel that way. The writer or caller should feel . . . Oh, I'm so sorry for our president. Doris Detrand and I drove her home today. She said that for a year she's hated to hear the phone ring."

"Someone in the group must be a sick woman," Dan said. "It takes more than hatred to write anonymous letters or make calls. It takes a warped, frustrated, neurotic mind."

"And the thing is . . . she's probably doing all this because of some fancied insult, that our president never intended." I rose from the glider and gave it a hearty push.

"Hey! Stop that. I'm not balanced . . . I'll fall . . ."

"Good!" I turned away as Dan sprawled on the grass. "Serves you right for being so comfortable while I perched on ten inches. I'm going in to put on my Sherlock Holmes cap."

"Who's being Sherlock Holmes?" I had not heard Pete come around the house. "I'll be your Watson, Mom. What are we detecting? Any clues?"

"Plenty. Sticky finger prints on the refrigerator door. An empty soda bottle in the sink. Whodunit?"

✠

THE GRACE to accept being left out is an important aspect of friendship. People with chips on their shoulders, looking for slights, seeking intentional or unintentional neglect, can never enjoy true friendship.

—ASBURY SMITH in *The Twelve Christ Chose* (Harper)

FATHER TO SON

THIS IS *a letter to a ten-year-old boy. He may not read it now, but some day. Perhaps when he's a bit older, he may remember what happened and think about what's written here.*

DEAR TOM:

You weren't around when your mother met your father as he returned from work one hot afternoon. She said something had been troubling you. When it came time to put on your uniform you just poked. Munching on a sandwich you had looked up and said, "Mom, is all this Little League causing you too much extra work?"

She said that the question surprised her although she recognized a pattern of rationalizing ("look it up in the dictionary") you've inherited from your father. When she asked you why, you said: "I mean getting dinner early for me, and going to games, and all that stuff. Besides, the coach is always yelling at us, and it's not much fun."

Your mother and you finally decided that you would have a whole year to think about it, and then you picked up your "mitt" and pedalled off to the game.

LATER THAT same evening you looked tired. Too much swimming and sunburn that afternoon, no doubt. Twice you came up to bat. Once you "died" on second and another time you went down swinging. The old spirit was gone, or so it looked.

The third time you picked up a bat didn't seem to be much different. Two strikes, three balls, and the score was two to one (your team leading), with a man on first. The pitcher wound up a then delivered. Your mother stepped back of your father, afraid to look. Yo father saw the bat come down—"swi son, faster," he seemed to say.

It looked like strike three. But son how ball and bat seemed to connect a like a missile zooming off the launchi pad, the ball arched toward the outfie Players went running back, and the cro stood on tip-toes to see if the ball wo clear the rope stretched across the fi which marked the "fence." A spray dust spurted into the air as the ball the ground just over the fence—ho run!

You were coming around second b now and everyone was cheering. E the short-stop from the other te slapped your seat with his "mitt" as y went by, and the base ump yelled "N going, Tom," as you rounded third. it was your face that told a story. Y looked proud, but not stuck-up, hap but surprised.

WHEN YOU CROSSED "home" the ent team pounced on you (did the sunbu hurt then?) and yelled congratulatio

Your mother had tears in her e and your father wasn't far from it. around people were saying nice thi but what really thrilled your pare most was to see you turn around fr the bench and smile shyly.

You had a different feeling about tle League that night as you went to b And just before he turned out the lig much later that night, your father t your sweat-stained cap from your h and pulled the covers up over you, a

re was a big broad smile on your face. re you dreaming of your home run? The season's over now and there were ny times you went to the plate, but incident was not repeated. They e you a ball the night of your last ne and said you had the third highest ting average on your team and that had hit one of the two home runs he season. And now you have a whole r to think about whether you want to y Little League next year.

I HOPE YOU have learned a lot this r, about baseball sure, but about the er things also. When things aren't ng well, when the ump calls "strike" I you thought it was a "ball," when left-fielder beats you to first with his ow—these are things that cause dis-uragement. When they pile up too t, and the fun's gone, there's a feeling ich says, "Why bother?"

Remember how disgusted you would because your mother made you go r and over your "eight-times" and ne-times" tables? Homework became a chore, particularly when the gang s outside playing. And by the way, at happened to those trumpet lessons?

BUT THERE'S something more impor-t. I guess you've been saying your yers ever since you could talk. Most the time it was "something that had be done," wasn't it? Remember how u used to say "God bless this food—ase pass the bread," all in one breath? And what about the evening when you off your knees and said, "I don't see y we bother with this—we're just talk-' to the air, there's no one here"? Do u remember how your mother and her tried to explain that God is always sent and that we speak to him as we ak to one another because we want n to show us how to live?

You had a long talk with your parents that night. Did their attempts to explain prayer really sink in? If they did, you'll know that when you get disgusted, when things don't go right, it's always good to talk with God. But this is a hard lesson to learn.

A lot of grown-ups who are supposed to be so smart haven't learned it. They rush around being very busy, doing many things, and when those things don't turn out the way they want them to, they get all excited. Some actually get sick and get what we call ulcers.

Yet, if they had learned their lesson, they would stop suddenly, and say, "Why am I worrying—why didn't I 'talk this over with God' in my prayer? Things may be black and I may be discouraged, but how silly of me to forget God and not ask him to show me the way."

UP TO NOW your prayers have been words that you memorized. Perhaps you haven't always thought of the words as you spoke them. This doesn't mean that prayer is just words out of a book. You know that you talk with people, your mother, your father, your teacher, and ideas go back and forth. That way you learn. The same thing happens when you talk with God.

It may be in church, or in the classroom. At your bed or pedalling your bike. Perhaps the words won't be said "out loud." You may just think them, but just by "thinking" them to God, you'll soon know that he is here and that by talking with him you can know what to do and how to do it.

There'll be a lot to do between now and next April—camp, seashore, visits to your grandparents, school (yes, that too), Thanksgiving, Christmas, and Easter. But when the fellows gather on the school playground next spring and they start

picking the teams, you should have made up your mind about Little League. Perhaps during that time you will also have learned something more about the mysterious thing we call life, and that one of the best ways to find your way through it is to pray. Love, DAD

P.S. To the reader—please forgive a proud yet anxious parent who wants his son to learn about important matters and who by writing these words for all to see hopes he may have helped others.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Appearance

QUESTION: Burt is employed by a large firm and has many outside contacts. He urges me to "catch up with the times." But I feel in my heart that a woman should exercise some restraint in her makeup and dress. He tells me that men look at attractive women. He feels that since I have the potential I should more or less convert to this attractive type for him. He wants me to wear low necklines, tight hip lines. He urges me also to give my hair a new color and use all the glamorous eye makeups.

I realize that many men are not satisfied with their wives—I have worked with some of them. But I am not the type that can dress ostentatiously and feel at peace. I have told Burt that it sets me in an inward twirl to do these things. Then he tells me I am prudish, that he will just look at someone else. Our intimate l is pretty fine, but that does not keep h settled down.

We are in our thirties. We have ma years of hard pulling behind us. I anxious to get this problem settled some satisfactory way.

REPLY: Artificialities and extren appeal strongly to certain types of p ple—little or none to others. A dull "outmoded" appearance annoys so to a considerable extent—others har at all. Much of life is lived on en tion, sentiment, and the primit urges, whereas difficulties and difl ences need to be settled on the b of reason, fact, and Christian outlo

Burt is allowing himself to swayed by striking but unimport factors. His insistence on extre changes of appearance is neither nor rational. At the same time may be assuming too extreme a v in the opposite direction. Both h band and wife ought to be willing do a great deal in order to please another and to make life together agreeable as possible. Each should to imagine himself in the other's p and make reasonable adjustment.

Can't you and Burt agree upon s compromises which will be reasona satisfying to each? He should be ing to modify his requests, and should relax your viewpoint somew He should not expect you to m yourself ridiculous, nor should you content with a dowdy appearanc manner. Work together to reach ag ment at some midpoint. Where c promise is indicated no one sh stubbornly insist on his own way Christian type of mutual regard sh prevail under all conditions—"in h preferring one another."

BOOKS

THE OLD LUTHER

uther's Works, Career of the Reformer, IV. ume 34. Edited by Lewis W. Spitz. Muhlen- Press. 387 pages. $5.

his volume, the last of four highlighting career of Luther, presents writings from 1530 to 1546 period of his life. In the hortation to All Clergy Assembled at sburg" Luther evaluates developments ng the critical decade of 1520-30. There commentary on the imperial edict against Lutherans promulgated at the close of 1530 Diet at which the Augsburg Con- ion was presented and a preface and ginal commentary on the 1537 "Counsel Committee of Cardinals" which had nced arguments in support of a pro- d General Council to deal with needed rm of the church.

lso included are personal documents, as Luther's will, made in 1542, and s prepared for use at doctoral and licen- examinations of some of his students, a brief comment on a 1545 pamphlet Italy reporting the reformer's death. addition we have Luther's systematic ment of certain theological questions in utation theses on "Faith and Law" 5), "Concerning Man" (1536), and tification" (1536), a preface to the 1539 on of his German writings and one to 1545 edition of his complete Latin cs, and an unfinished polemical treatise nst the Romanist theologians at the uni- ties of Louvain and Paris (1546).

ith considerable attention usually given he "young Luther" prior to 1521 and "mature Luther" of the subsequent dec- it is good to have before us some of writings from the later years of his life. fine translation and the extensive foot- s make this volume delightful to read helpful in our understanding and appre- on not only of the "old Luther," but he total contribution of the great re- er.

special interest is Luther's reply to the accusation of his foes that he and his followers were guilty of introducing innovations in doctrine and practice and that he was responsible for revolution in the civil order. Also of note is his discussion of the relationship between truth revealed in the Scriptures and new teachings of the Romanists set forth with the claim that these were given by the Holy Spirit operative in the church.

DORRIS A. FLESNER

Minneapolis

DURABLE SERMONS

The Greatest Sermons of George H. Morrison. Harper. 256 pages. $3.50.

To at least remember a preacher more than 30 years after his death would be notable. How much more significant that a volume of his sermons was produced after that period of time!

This happened to George H. Morrison (1866-1928). Harper's has published 40 of his best sermons, introduced by George M. Docherty. For more than 25 years Dr. Morrison preached in Glasgow, Scotland.

The timeless qualities of his messages made a book of sermons possible for our day. Morrison's sermons were not "dated" by references to social problems or illustrations from his generation.

The sermons are beautiful in language, rich in literary illusions, strong in pastoral concern, biblical in content, and evangelical in spirit.

Charlotte, N. C. J. R. BROKHOFF

PARSONAGE FAMILY

The Lovely Ambition. By Mary Ellen Chase. Norton. 288 pages. $3.95.

This is a heart-warming story, excellently written by Mary Ellen Chase, whose father, a Methodist minister, is the hero. His explicit faith in the worth of every human being is his outstanding trait. English by birth, he receives a call to New England at the close of the last century. There he was one of the pioneering hospital chaplains,

NEW BOOKS

THE LIFE AND TEACHING OF JESUS

By EDWARD W. BAUMAN. This "Life of Christ" for the layma is based on the widely hailed television programs that made u the first fully accredited college course in religion given ov commercial TV facilities. This printed version is notable for i reverence, honesty, and dramatic power. $3.9

FROM THE

GOD'S UNFOLDING PURPOSE
A Guide to the Study of the Bible

By SUZANNE DE DIETRICH. Translated by *Robert McAfee Brow* With almost apostolic fervor, the noted French theologian h written a dynamic devotional study which cuts across all d nominational lines. $4.

WESTMINSTER

THE LIFE AND THOUGHT OF KIERKEGAARD FOR EVERYMAN

By JOHN A. GATES. Kierkegaard has been called the great single influence on Western religious thought in the 20th ce tury. This provocative biography makes his philosophy crys clear to contemporary Americans. $3

PRESS

RETARDED CHILDREN: GOD'S CHILDREN

By SIGURD D. PETERSEN. The author is psychiatric chaplain the Parsons, Kansas, State Hospital and Training Center. T book shows what can be done by both clergy and parents minister to the specific spiritual needs of retarded children. $3

Now at your bookstore, THE WESTMINSTER PRESS, Philadelphia 7,

nding a few days each month in a large ntal hospital.

Mary Ellen Chase's mother was a rather que pastor's wife, at that time, who "al-ys knew the right thing to say," but often tested, and successfully so, against the trictions of her life.

Mrs. Baxter, the housekeeper, and Mrs. wen, one of the mental patients who fre-ently visited the parsonage, are also idly characterized by Miss Chase.

There were three children, a very intelli-t older sister, and Ansie, Miss Chase's n brother, a brilliant boy with a fine ce who was killed in an accident at an ly age. This tragedy changed the lives the whole family, including Mrs. Gowen, o thereafter retired into the world of un-lity. On a visit back to England, the her died, after having helped in the lamb-meadows, a task he loved so well.

The reader of this book will, at the clos-chapter, feel a sense of regret that he ver had the chance to meet this outstand-family. It is a fine book for any Chris-n home, and even children might enjoy ne of the stories. ANNE JORDHEIM

Mondovi, Wis.

INISTERIAL TRAINING ABROAD

A Seminary Survey. By Yorke Allen, Jr. rper. 640 pages. $10.

This significant book is the first compre-nsive study of all institutions training n for the Christian ministry in Africa, ia, and Latin America. It is particularly luable because not only are Protestant ninaries studied, but also Roman Catholic d Orthodox institutions. A complete study this crucial problem of the training of ritual leaders for the Christian church in continents surveyed has never before en attempted. This material will be died by church leaders, officers of in-genous churches, world mission executives, embers of boards of world missions, semi-ry presidents and missions professors.

The many charts throughout the book en-nce its value. One of them, comparing al foreign mission expenditures with the amount spent for theological education overseas by eight American church bodies, shows that the United Lutheran Church is in second place in the percentage of its total foreign missions budget spent for overseas theological education. Its 10 per cent is exceeded only by the 11 per cent of the Episcopal Church. The average of the eight American Protestant bodies is 6 per cent.

That seems startlingly low. And it is. But more startling is the fact that six major British boards spend only a little more than 1 per cent for the training of native pastors. This is at a time when increasingly the direction of the younger churches is passing into the hands of indigenous leaders.

It is significant that *A Seminary Survey* produced remarkable results even before publication. When in the spring of 1957 the first draft of the work was submitted to the executives of eight American boards of foreign missions something unusual occurred. The boards voted to contribute two million dollars over a five-year period for the improvement of overseas theological seminaries. The Sealantic Fund matched this amount.

Aside from opening the eyes of thoughtful Protestants to the inadequate performance in the vital area of training indigenous leaders, the survey is an eye-opener in another respect. Most Protestants have no knowledge of the overseas seminaries and training centers of the Roman Catholic and Orthodox churches. The reader will be amazed at the extensiveness of the Roman Catholic program.

The author of this revealing book is not a clergyman and is not directly related to a board of world missions. Formerly in the investment business, he is now an executive of the Sealantic Fund and was a member of the staff of the late Mr. John D. Rockefeller, Jr. ARMIN GEORGE WENG

Maywood, Illinois

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pa., or from any one of the 12 ULPH branch stores.

overseas

There aren't enough pastors

AUSTRALIA: Adelaide. June 20. — It was a great moment in the history of the Lutheran Church of Australia when the Rev. Bruno E. Muetzelfeldt sailed from Melbourne en route to Geneva to take up an appointment with the Lutheran World Federation as secretary for resettlement and material relief. This is the first time in its 121-year history that the Lutheran Church of this country has been able to supply a clergyman for an overseas post. A Lutheran layman, Mr. David Graetz, has been at the resettlement office at Stuttgart since 1954.

Pastor Muetzelfeldt has for ten years been executive officer of the Board of Immigration of the United Evangelical Lutheran Church in Australia and chief LWF resettlement officer here. During his term of office thousands of migrants have passed through the Bonegilla center where he was stationed. His office has handled £260,000 in travel loans.

Pastor Muetzelfeldt came to Australia from Germany in 1934 when his father left the directorship of the Kaiserswerth Deaconess Institute to become a lecturer at the Immanuel Theological Seminary at North Adelaide, S. A.

The Rev. Paul Albers, of Bloomfield, Iowa, has accepted the call to the Angaston parish in South Australia. The Australian Church is suffering from an acute shortage of ministers. Pastor Albers is a minister of the American Lutheran Church and is the first American to take up a permanent post in the Australian Lutheran Church since Dr. Martin J. Heinecken came to this country for a period of service at Immanuel College, Adelaide, 32 years ago. At the church's general synod last year the president was authorized to negotiate the calling of tw American Lutheran pastors during th triennium.

Due to a steady flow of immigran from Finland, attempts have been mad to secure a pastor capable of ministerin in the Finnish and English language Negotiations with the Suomi Synod U.S.A. and with the Church of Finlan have been unsuccessful. Governme plans for Finnish immigration allow f an intake of 5,000 per year. Finnish im migrants who came to Australia in 19 have largely become churchless becau no adequate provision was made f them.

Attempts are also being made to c tain a Hungarian pastor. Several tho sand Hungarian Lutherans have migrat to Australia in recent years. There is on one pastor capable of ministering to the in their native tongue, the Rev. Bi Bernhardt, a Hungarian migrant w trained at Immanuel Seminary in Ad laide and was ordained in 1954.

Since World War II the UELCA h obtained 15 pastors from overseas its immigration work. Six were Latvia four Estonian, four German and o Polish. Three "New Australians" ha trained for the ministry in Australia.

The Immanuel Seminary, the churc only theological college, has a total enr ment of 24. Only two are due to gr uate at the end of the year and provis has been made for one to take up po graduate work in Europe in order la to fill a position at the Adelaide Se nary. Present lecturers at the semin are: the principal, Dr. S. P. Hebart graduate of Erlangen University; Dr. Sasse, Dr. E. Renner, who obtained doctorate at Heidelberg last year, the Rev. A. J. Lohe.

—L. W. LOFFLE

YNOD CONVENTION

ESTERN CANADA

Paul's Church, Regina, Sask., June 7-10

ewardship and evangelism emphasized

By E. G. GOOS

THE THRILL of the 45th annual convention of the Synod of Western Canada was the reception of five pastors called into Western Canada in recent months.

One of them, the Rev. Walter Freitag, takes his place on the faculty of Luther Seminary, Saskatoon, in the place of Dr. Conrad Kleiner, retiring.

Three serve as mission developers. The Rev. John Fulmer in Calgary, Alta.; the Rev. Modris Gulbis in Whitehorse, Yukon Territory, and the Rev. Roger Huebner in the Regent Park area of Regina, Sask.

The Rev. Emerson Jury is serving First United Lutheran Church at Flin Flon, in Northern Manitoba, and reaching out to more distant missions.

In addition, two graduates of Luther Seminary were approved for ordination: Walter Klos to serve as mission developer at Nelson, B. C., and John Klingbeil to develop a mission in the Mayfield area of Edmonton, Alta. They were ordained at Edmonton June 12.

THE REQUEST of the lay delegates' session for a full-time lay director of stewardship and evangelism was not granted, but the convention directed that the assistant to the president give part of his time to the promotion of evangelism and stewardship.

Also approved was the stewardship committee's request to hold one or more stewardship seminars, to be attended by all the parish pastors and at least one lay representative from every congregation. The president or his assistant are also to visit every congregation that contributed less than 50 per cent of its apportionment in 1959.

"The church has ever failed when it failed to provide the best in theological education," stated Dr. Armin G. Weng, ULCA representative at the convention, in his address at the installation of the Rev. Walter Freitag as theological professor at Luther Seminary. "This installation," he added, "is not only important for the Synod of Western Canada, but for the whole United Lutheran Church, yes for the whole Christian church."

The convention adopted a record budget of $173,453 for 1961. Receipts up to

Continued on page 48

od welcomed Pastors John Fulmer, Modris Gulbis, Roger Huebner, Walter Freitag, Emerson Jury

Synod Officials Welcome Two New Executive Aides

By VIGGO SWENSEN

HARRISBURG—At its June 30 meeting in the church house the Central Pennsylvania Synod executive board made arrangements for the coming of business manager Onni E. Kangas, and the second assistant to the president, the Rev. Marlin C. Bottiger.

Mr. Kangas, of Ascension Church, Chattanooga, Tenn., was employed by the Tennessee Valley Authority. A lay delegate to the ULCA convention, a former member of the Suomi Synod, he began his duties July 15.

Pastor Bottiger served pastorates in Franklin County and Downingtown, Pa., then became Protestant chaplain at the State Correctional Institution, Huntingdon, Pa. His call to the synod office is effective Aug. 1.

THROUGH its vacation church school, Salem Church, Lebanon, has undertaken a unit of missionary support ($600) to Dr. and Mrs. Earl Reber of Liberia.

New Matron Installed

SISTER KATHERINE SCHUBERT was installed June 26 as matron of the Spang Crest Home for the Aged, in Salem Church, Lebanon. The Rev. Harry Richwine, president; Dr. William Swoope, chairman of personnel committee, and the Rev. Craig Dorward, secretary of board of directors of the Lutheran Service Society, took part in the service.

KANGAS

BOTTIGER

Sister Katherine is a graduate of the Baltimore Deaconess Motherhouse. She served previously at the Tressler Home for Children, Loysville, Pa.; the Kinderfreund, Jersey City, and the Artman Home in Ambler, Pa.

SISTER ALMA BOARTS, after seven years as matron of the Lutheran Home for Aged in Harrisburg, relinquished her position July 5 to help provide care for the retired deaconesses at the Baltimore Deaconess Motherhouse.

On behalf of the Lutheran Service Society President Robert S. Trullinger presented Sister Alma with an automobile as a farewell gift on July 1. Sister Alma observed her 70th birthday anniversary last March.

Wolf's Planning New Church

YORK—A special meeting of the Lutheran congregation of St. Paul's (Wolf's) Union Church was held July 3 to vote on a building site selected by the building committee, C. Gunnet, chairman. The Lutheran congregation, which has been sharing the church building with the Reformed congregation, voted last spring to dissolve the union church and sell its share to the Reformed group. Rev. Franklin D. Patschke is pastor.

ABOUT 250 PERSONS attended the c

Turn Your Watch Ahead . . . .

CORRECTION in official notice of 22nd biennial convention of the United Lutheran Church in America, Atlantic City, N. J., Oct. 13-20, 1960: Eastern Daylight Time instead of Eastern Standard will be in effect in Atlantic City during the 1960 convention.

se June 19 of Christ Church Home, South
rge Street. The home is operated by
ist Lutheran congregation through a
rd of directors, Mrs. Esther Reynolds,
irman. The auxiliary, Mrs. Gilbert
ght, president, planned the event.

T. MATTHEW'S CHURCH observed its 25th
iversary of broadcasting over station
RK, York, at the service June 19. Har-
Miller, now of Lancaster, introduced
service to the radio audience as he did
the first broadcast. Pews were reserved
persons present at the initial service.
un under the pastorate of the late Dr.
ph Baker, Sunday broadcasts have been
ied on through the 14 years of the Rev.
don Folkemer's ministry.

SECOND COTTAGE on the grounds of the
heran Home for the Aged, York, was
icated at the Founder's Day celebration
e 19. Presented to the home by the auxi-
y, the cottage with furnishings has cost
,000.

he Rev. E. M. Clapper, Red Lion, chair-
n of the property committee; Dr. Kenneth
hrhart, president of York Conference;
s Laura Wahley, auxiliary president, and
Rev. Gordon E. Folkemer, Lutheran
fare Service president, took part in the
cation.

third cottage is under construction;
nd was broken for a fourth June 18.

ncaster Area Churches Study Race Relations

By ERNEST J. HOH

ANCASTER—Under the auspices of the
caster County Council of Churches, con-
ations in this area will study a "Cove-
on Race Relations." They are asked
ake official action in the matter of in-
ation of races in the churches. The Lu-
an churches nearest the inter-racial
s are Trinity, Zion and St. Stephen's.

r. STEPHEN'S CHURCH, the Rev. George
Evans, Jr., pastor, has bought an ad-
nt property for expansion of its educa-
al program. The congregation is sit-
uated in the heart of the urban renewal program and has been planning well into the future.

TRINITY CHURCH, Lancaster, Dr. Wallace E. Fisher, pastor, has made a major revision of its historic constitution, called "Formula of Government." This was the first major revision in approximately 200 years.

Education Buildings Dedicated

ST. JOHN'S CHURCH, Maytown, the Rev. Wilbur M. Allison, pastor, dedicated a new $75,000 Christian education building this spring. The Rev. Arthur Yeagy, assistant to the president of the Central Pennsylvania Synod, preached at the dedicatory service.

MELLINGER'S CHURCH, Schoeneck, on June 12 dedicated a new building especially designed for education. The cost is close to $100,000. The basement will be used for social activities in the parish. Dr. B. B. Maurer, director of surveys and development of the Central Pennsylvania Synod, preached at the dedication. The minister is the Rev. H. F. Minnich.

THE 17-YEAR rural ministry of the Rev. Henry L. Reed of Penryn and Brickerville was the subject of a lengthy feature article in the Lancaster *New Era*. It was estimated that he drove 364,000 miles in the performance of his duties. He has participated in over 3,400 pastoral acts.

ST. JOHN'S CHURCH, the Rev. Gilbert Martin, pastor, has adopted a $175,000 plan for renovating its educational building. The area under the main church auditorium will be used as a social center.

CHURCH OF THE HOLY SPIRIT, the conference's new mission, celebrated its first anniversary with the Rev. Frederick K. Wentz, Ph.D., bringing a special message. The Rev. Harold Sandy is the pastor.

MRS. J. FRANK FIFE, of Baltimore, Md., spoke on the "Role of the Minister's Wife" at the annual meeting of the Pastoral Association. Ministers and their families attend the annual meeting. The Rev. Donald Gallion, pastor at St. Matthew's Church, was elected president.

PA.: JOHNSTOWN

Better Stewardship Effort Sought in West Allegheny

By ROBERT G. SANDER

JOHNSTOWN—During the second part of 1960 efforts will be made to increase the stewardship effort of the 90 congregations of West Allegheny Conference. Among the eight conferences of Central Pennsylvania Synod, West Allegheny in 1959 stood last in response to apportioned benevolence, and last in response to Lutheran World Action.

Statistically the conference gave 87.7 per cent towards the minimum goal for apportionment. The synod gave 95.5 per cent. The conference gave 94.6 per cent for LWA; synod 102.1 per cent.

TRINITY CHURCH, Somerset, has purchased a 7½-acre site for a new church building. The congregation, founded in 1795, has outgrown the present building, constructed 87 years ago.

THE RENOVATED NAVE of Mt. Zion Church, Glasgow, was rededicated May 22-29. Guest speakers included Dr. Martin L. Tozer, Dr.

Improved sanctuary of Mt. Zion, at Glasgow

Casebeer Church council president Robe Griffith turns earth for new education building as Pastor Thomas recites servi

Dwight F. Putman, Dr. Beryl B. Mau and Pastors Lester J. Kaufman and Je Wolf. The Rev. Raymond F. Wieder pastor.

GROUND WAS BROKEN June 24 for the $130,000 educational building of Ch (Casebeer) Church, Sipesville. The build will include church offices and facilities parish activities. The Rev. Robert Thomas is pastor.

LILLY-GALLITZIN PARISH surprised Pa and Mrs. Lester J. Kaufman at a 35th d ble-anniversary occasion on June 2. May was the 35th anniversary of Pastor K man's ordination; June 2 marked the K mans' 35th wedding anniversary.

HUNDREDS VISITED Camp Sequanota "Camp Sunday" on June 26. Attention called to the camping program in the c gregations of the East and West Allegh Conferences.

Work on the new filtration system at camp pool has been finished. During 1 congregations of the two conferences increase their gifts to cover the costs.

: PITTSBURGH

ıtheran Service Society ›ens Greensburg Branch

By LUTHER E. FACKLER

ITTSBURGH—The Greensburg branch of of the Lutheran Service Society of West- Pennsylvania opened on July 5, to serve ple of Westmoreland County. The office ocated in the parish education building First Lutheran Church, Greensburg.

astor Carl J. Schindler is the director his new social service agency. Coming Greensburg from Wilkes-Barre, where was pastor of St. Paul's Church, Pastor ndler has been a chaplain of a mental ital for the past 20 years and has written books of pastoral counseling, *The Pas- as a Personal Counselor* and *Adventure Two.*

Irs. Hazel F. Adams is the office secre- and assistant to Pastor Schindler. As etary of the Health and Welfare Coun- f Westmoreland County since 1958, she had varied experience in health and are agencies.

astor Schindler will work closely with courts of Westmoreland County, with icular concern for those with family lems.

he Rev. Frederick Stuber, pastor of St. e's Church, Youngwood, heads an advi- committee which will assist Pastor ndler in the establishment of the service ram.

Weyrauch Heads Agency Board

R. PAUL H. WEYRAUCH, of Pittsburgh, named president of the Board of Di- rs of the Lutheran Service Society of tern Pennsylvania. By action of recent ch conventions, the society became an al agency of three church bodies. Mem- of the board were officially elected or inted by the Augustana, United and rican Lutheran churches.

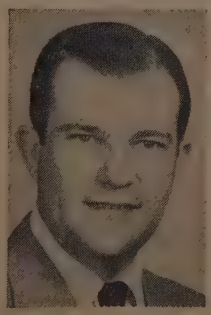
surprise gift from the board was given he Rev. C. A. Holmquist, executive di-

This mansion is the new Pittsburgh Synod headquarters, on Route 19 north of city

rector of the agency, who has been granted leave for a six months' study tour of Europe.

FORTY-SECOND annual convention of the United Lutheran Church Women of the synod will be held at Thiel College on Aug. 24-25. The principal speaker will be Mrs. Bernard A. Spong, president of the Augustana Lutheran Church Women.

Dr. Mitterling Appointed Acting President at Thiel



DR. MITTERLING

GREENVILLE, PA. —Dr. Philip I. Mitterling has been named acting president of Thiel College, to serve until the board of trusttees names a successor to Dr. Fredric B. Irvin.

Dr. Irvin retired June 30 to become a cultural officer with the United States Information Agency. He will soon be assigned to overseas service.

Dr. Mitterling has served as academic dean at Thiel since February.

Dr. Bella Lists Red Pressures on East Europe Churche

SPRINGFIELD, OHIO — Religious freedom exists "on paper" for the churches of Eastern Europe, but the Communist governments are curtailing church activities through a variety of pressures.

Dr. J. Igor Bella, professor of exegetical theology at Hamma Divinity School, Wittenberg University, outlines these pressures in the current issue of the *Hamma Digest.* A faculty member since 1955, Dr. Bella was expelled by the Communists from his native Czechoslovakia in 1949 "as a person dangerous to the peace and public." From 1 to 1955 he served as a Lutheran Wo Federation representative in Europe.

Dr. Bella's article, "Lutheran Minori in Europe," lists these forms of press against churches behind the Iron Curta taxation of congregational income; gov ment control of church budgets; making tors government employees so the chu cannot pay salaries; censorship of chu papers; systematic pressure on members to attend divine services or not to s children to church schools.

Also: control of education of the cle control of the contents of sermons so n ing of an anti-Marxist nature is mentio "spiritual certification" for the clergy: only those pastors may be elected who the approval of the state; making chu members ineligible for higher educat controlling election of church leaders; br ing pressure upon the church to sup Communist programs publicly, and conf tion of church buildings not used str for worship purposes.

Scott Elected Chairman Of Board at Wittenberg

E. P. SCOTT

SPRINGFIELD, O. —A prominent Lutheran layman, Dr. Ernest P. Scott of Cleveland, was elected chairman of Wittenberg University's board of directors at the June meeting. Dr. Scott has been vice chairman for the last eight years.

Dr. Scott, a board member since 1941, will succeed Dr. Otto K. Jensen of Indianapolis, board chairman for the past 17 years, who forwarded a letter of resignation upon the advice of his physician.

The new board chairman was named National Lutheran Layman of the Year in 1957. He was president of the Lutheran Service Society of Northern Ohio for seven years, has served on the executive board of the Ohio Synod for 19 years and as a member of the ULCA Board of Social Missions for 13 years. He was the board's president in 1957-58. He has served as an Ohio Synod delegate to eight ULCA conventions.

MINNESOTA

Mission School Schedule In Minneapolis Sept. 13-1

MINNEAPOLIS—The 54th annual sessio the Minnesota School of Missions, affil with the Minnesota Council of Chur will be held Sept. 13-15 at First Ba Church in Minneapolis.

Lecturers at the daily study periods be Dr. Irene A. Jones, associate exec secretary of the Division of Foreign sions, National Council of Churches, Dr. W. Vernon Middleton, general s tary, division of national missions of Board of Missions of the Methodist Ch

The Rev. Vernon E. Johnson, rect St. Paul's Episcopal Church, Minnea will conduct the worship periods.

obert Buhr Commissioned or Service in Argentina

By MARTIN G. SCHROEDER

OMAHA, NEB.—The Rev. and Mrs. Robert hr were commissioned as missionaries to gentina at a special service on June 12, First St. Paul's Church in Hastings, Neb. The commissioning service was conducted Dr. Warren Johnson, of the ULCA Board Foreign Missions. Dr. Johnson was as- ted by the Rev. Paul M. de Freese, pastor First St. Paul's, and the Rev. Martin hroeder, president of the Northwest Con- ence of the Central States Synod.

Pastor Buhr is the first to be ordained of he young men currently studying for the spel ministry from First St. Paul's Church.

Groundbreaking at Columbus

GROUNDBREAKING ceremonies for the new 00,000 Trinity Church were held June 5 Columbus, Neb. The Rev. J. N. Slice, stor of Trinity, conducted the liturgical vice; the Rev. Gerald Gieseke read the ipture, and Dr. E. Bryan Keisler, presi-

adework at Columbus: Walter Gengenbach, rman Oehlrich, Pastor J. N. Slice, Dr. E. an Keisler and the Rev. Gerald Gieseke

Missionaries to Argentina, Pastor and Mrs. Robert Buhr, are commissioned by Pastor Schroeder, Dr. Johnson, Pastor de Freese

dent of Central Lutheran Seminary, gave the address.

The church building to be erected in the new North Park addition will seat 600 in the nave, and the fellowship hall will accommodate 400 at tables. There will be 15 Sunday school classrooms that will seat from 25 to 35 pupils.

Ample offices are located throughout the building. The balcony will be used for the organ and the choir and will seat 40 people.

HORST MATZKE, of Coesfeld, Westphalen, Germany, is one of several foreign theological students studying in the United States under the sponsorship of the Lutheran World Federation.

Mr. Matzke is completing his year at Messiah Lutheran Church, Grand Island, Neb., assisting Pastor Martin G. Schroeder, for a period of three months. Previously he spent periods at Hamma Divinity School, and at the Deaconess Hospital, Minneapolis.

At Scribner's quarter-century observance: Pastors Vernon Jacobs, Alexander, Pfeiffer, Dr. Young, Pastors Clark and John Jacobs

UNITED EVANGELICAL LUTHERAN CHURCH, Scribner, Neb., celebrated its 25th anniversary this spring. Taking part in the special service were five men who served as pastors or supplied the pulpit before Pastor Raymond R. Pfeiffer.

They were Dr. Alfred W. Young, president of Central States Synod; the Rev. Harvey Clark, of Grand Island, student mission developer in 1932; the Rev. Clarence Alexander, of Evansville, Ind.; the Rev. John Jacobs, of Cuero, Tex., and the Rev. Vernon Jacobs, of Tulsa, Okla.

Work Camp at Edinburg

TEXAS is getting its first Luther League of America Work Camp this summer, July 13-28, in the Edinburg area. Twenty young people from eleven states and one Canadian province are giving their time in work and study in four Latin American Lutheran mission congregations.

The young people pay their own expenses to and from the camp, and a regular camp fee for the privilege of sharing in this ministry of work. Director for the camp is the Rev. David F. Cooper, pastor of Messiah Church, Austin.

Heavy Rains Save Crops, Boost Church Attendance

By DAVID F. COOPER

AUSTIN — Rain became news in Tex once again on the weekend of June 24, torrential two-day downpours brought cro saving relief after a drought of more th sixty days' duration.

Savings in farm products was estimat in the millions of dollars. Houston and Pc Lavaca suffered heavy property damage wi 14-inch and 24-inch rains in these two are in less than 48 hours.

St. Martin's Church (ULCA), in Houste escaped any serious damage, but was co pletely inaccessible by church time on Su day. A telephone committee, directed Pastor Manfred Holck, quickly advised members that the worship service would held on Wednesday evening.

In Austin, where no flooding was ported, one congregation reported its th highest attendance for the year on the rai Sunday, with 38 per cent increase over previous dry Sunday. "The people w really thankful for the rain," the pastor sa

Parish Calls Augustana Pastor

CROSSING THE LINE, to personalize the proaching merger, the Rev. Lester K. L son, of the Augustana Synod, was offici installed on June 26 as pastor of the K nedy-Pawnee ULCA parish by Tex Louisiana Synod President Philip Wahlbe assisted by the Rev. M. L. Lundquist, pr dent of the Augustana Texas Conferer Coming to the synod from Burdick, Kan he will retain his Augustana affiliation u the merger.

ROBERT D. BEARD, veteran Delta Airli pilot, recent graduate of Chicago Semin under call by the Board of American M sions, was ordained on June 5, at spe services in First Lutheran Church, Garla his home congregation.

Ordination for John R. Green, Kansas

also a Chicago Seminary graduate, is for July 24 at Salem Church, Port aca, where he will serve as pastor.

WITH APPROVAL of the Home Missions mmittee of the synod, St. Stephen's rch, Corpus Christi, organized in 1957, ed to discontinue services and to dissolve congregation as soon as properties have n transferred to the synod.

he congregation lost a major portion of membership with the closing of the Naval Overhaul and Repair Depot at Corpus isti. Less than 30 communicant members ained. The Corpus Christi area is served hree other ULCA congregations.

LUTHERAN FAMILY, Mr. and Mrs. Leroy l and four children, members of Good pherd Church, Dallas, was recently ed the Outstanding Family for 1960 in observance of National Christian Fam- Week, sponsored by the greater Dallas ncil of Churches. Mr. Bard is a member he church council, and Mrs. Bard is ident of the ULCW and teaches a Sun- school class.

HE REV. MANFRED HOLCK, pastor of St. in's Church, Houston, received the M. degree at Austin Presbyterian Theo- al Seminary in June. A CPA before ring the ministry, Pastor Holck wrote hesis on the subject: "Accounting in the ll Church—A Manual for Those Respon- for Church Finances."

R. LEWIS P. SPEAKER, pastor of First ish Church, Austin, and Mrs. Speaker n June 16 for an extensive tour through pe.

Convention Dates Fixed

THER LEAGUE convention is set for Re- er Church, Houston, Aug. 13-14.

NITED LUTHERAN CHURCH MEN will hold annual convention at St. Mark's ch, Cuero, Oct. 29-30.

NITED LUTHERAN CHURCH WOMEN will the first hotel convention in the his- of any of the synodical auxiliaries, 27-29, at the Driskill Hotel, Austin.

NOD'S stewardship committee, under the tion of Dr. H. C. Hoisington, general chairman, and the Rev. Martin L. Yonts, executive secretary, is preparing a special filmstrip with recorded commentary, to be distributed to each congregation for special promotion during the "Forward March" program this fall.

DELEGATES to the ULCA convention in October, elected at the synod convention at St. Mark's Church, Cuero, included: Pastors Philip L. Wahlberg, Jr., Martin L. Yonts, N. H. Kern, and David F. Conrad.

Lay delegates: John Colville, Dr. H. C. Hoisington, Dr. K. C. Mueller, and L. H. Sutton.

MARYLAND

Town-Country Institutes Planned This September

By J. FRANK FIFE

BALTIMORE — Three Town and Country Institutes will be held in Maryland Synod territory in September, under direction of the Maryland Council of Churches. The first will be Sept. 16-17 at the Church World Service Center, New Windsor. Others will be on the Eastern Shore, Sept. 23-24, and at Port Deposit, Sept. 30-Oct. 1.

EASTON-CORDOVA PARISH has voted to divide, with approval of the synod's executive board. The pastor, the Rev. Preston H. Dusman, accepted a call to Christ Church in Fredericksburg, Va.

TRINITY CHURCH, North Bethesda, the Rev. Raymond H. Hartzell, pastor, broke ground for a new church.

NEW PARSONAGE of the Magothy-Chelsea Church, the Rev. Albert A. Makolin, pastor, was dedicated July 10 by Dr. J. Frank Fife.

PLANS ARE UNDERWAY for a new church building for St. John's congregation, Rockville, the Rev. Clifford R. Miller, Jr., pastor.

INSTALLATIONS: The Rev. Rodney A. Gatzke, associate pastor, Christ Church, Baltimore; the Rev. G. Richard Linderman, assistant pastor, Epiphany Church, Baltimore; the Rev. E. Koontz Helwig, pastor, Our Saviour Church, Baltimore.

SOUTH CAROLINA

Spartanburg Congregation Organized with 70 on Charte

By WYNNE C. BOLIEK

COLUMBIA — Holy Communion Lutheran Church was formally organized at a special service held June 26 at the U.S. Army Reserve Center in Spartanburg, S. C.

Seventy charter members were received; the baptized membership is much larger.

The Rev. Luther H. Jeffcoat, mission developer, led the service. The sermon was by Dr. Karl W. Kinard, synod president. The Rev. J. Shelton Moose, synodical field worker, was the liturgist.

NOT YET FORMALLY organized, the new mission group at Charleston Heights (Dorchester Road) voted on June 12 to choose "Holy Cross" as its name. The Rev. Walter W. Shealy is the mission developer.

A SPECIAL SERVICE for the ordination of George W. Kinnamon was held in St. Jame Church, Sumter, June 19. The sermon wa by the pastor, the Rev. J. Emmett Roo President Kinard and other synod officia took part.

DATES SET for the 1961 synod conventio are April 10 to 13. The place, Church o the Incarnation, Columbia.

ST. JAMES' CHURCH, Graniteville, bro ground for their new edifice on June The Rev. J. Virgil Addy led the servic The message was by President Kinard.

REDEDICATION of Emmanuel Church, We Columbia, the Rev. Albert D. Owens, pasto was held June 13. Messages were by th Rev. John Wessinger, former pastor, an President Kinard.

You Can Write Your Own WILL, ***BUT DON'T!***

Writing a will should be entrusted only to a qualified attorney. Helpful leaflets on this subject will be sent upon request. Learn of other ULCF services available to you.

PLAN A GROUP SHOWING SOON of popular 30 min. sound film on Wills, TREASURES IN HEAVEN. Write for FREE booking.

UNITED LUTHERAN CHURCH FOUNDATIO

Chester A. Myrom, *Executive Director*

An agency of The United Lutheran Church in America

231 MADISON AVENUE NEW YORK 16, N

his rural congregation went "on its own" n a parish and became self-supporting four years ago. Renovation included lighting, new pews, air conditioning and electronic organ.

SURVEY of the graduating class at New- y College revealed that 60 plan to teach. his number, 34 are men and 26 women. he 34 men, 12 also plan to coach. Six ne class will attend seminaries and one go to medical school. Thirteen of the will take graduate study, 43 will enter istrial and commercial fields, four will military service, one will farm and two housewives.

OOD SHEPHERD CHURCH, Columbia, had argest confirmation class in its history year—possibly the largest in the synod 960. A total of 29 young people were e group. Dr. Alton C. Clark is pastor.

New Life Mission Stimulating

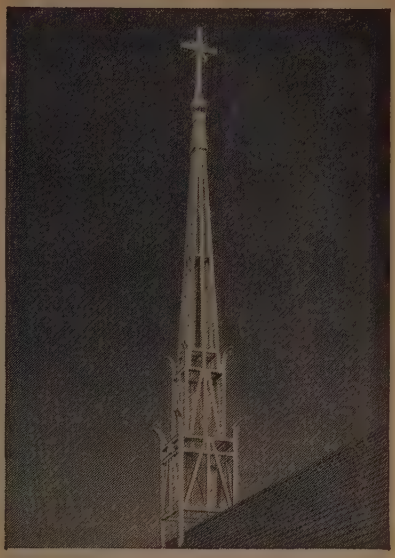
ATIVITY CHURCH, Spartanburg, the Rev. on A. Frick, pastor, reports a very stim- ng experience through a New Life Mis- held the last part of May. This small on group really found "new life" and in the mission program.

URING THE synod convention, certificates ppreciation were presented by the ex- ve board to 15 pastors who have retired. certificate is an acknowledgment of istian duty faithfully performed and the m and affection in which they are held." e pastors thus honored were: Paul H. y, M. L. Kester, G. H. C. Park, Wil- F. Hiers, Muller R. Wingard, H. Smith a, John B. Moose, H. Brent Schaeffer, Roof, Arthur W. Ballentine, Raymond llsworth, Reuben A. Goodman, B. S. er, Walton H. Greever, and J. A. y.

Special Convention Notice

SPECIAL convention of the Mississippi d has been called for July 24, 1960, at P.M. at St. John's Lutheran Church, South Church Street, Louisville, Miss.

—DONALD J. MYERS, *Secretary*



Symbols of your Church... crafted by Overly

This 38′ contemporary spire in caustic etched aluminum stands as a proud symbol of devotion at the Bethesda Lutheran Church in New Haven, Conn. This monument to faith will serve as a faithful reminder of God's House as long as the church stands. Over 70 years of experience and cost-cutting prefabricated techniques allow us to offer a spire for every church budget. For more information, write for our history of church spires and our spire fund-raising booklet.

Overly

MANUFACTURING COMPANY

Dept. J, GREENSBURG, PENNSYLVANIA

Poughkeepsie Church Breaks Ground for New Parish Ha

By CLAYTON G. VAN DEUSEN

ALBANY—The blessing of a parish hall site, and the breaking of ground, were the occasion of a Whitsunday afternoon service by St. John's Church, Poughkeepsie.

The six participants represented a wide variety of relationships to the congregation. The pastor is the Rev. William R. Fuhlbruck. The liturgist was the Rev. Paul M. Young, Sr., formerly interim pastor. Mr. Paul Phelps, a son of the congregation preparing for the ministry, was lector.

The preacher, the Rev. Paul R. Swank, was the present pastor's predecessor. Greetings were brought by the Rev. Paul E. Henry, president of the Hudson Conference, and by the Rev. Adam Schreiber, pastor of the si congregation, First Church, Poughkeep All six participated in the turning of gro (*see photo*).

Everybody digs for St. John's new parish hall: Pastors Fuhlbr Henry and Young, Mr. Paul Phelps, Pastors Schreiber and Sw

New Paltz Church Dedicated

REDEEMER CHURCH, New Paltz, dedic its newly acquired building, bought from other church group. The Rev. Erwin Jaxheimer, newly elected vice president the Hudson Conference, participated in service.

MISS FRANCES DYSINGER, promotional retary of United Lutheran Church Wom addressed groups in Red Hook and Alb She outlined and encouraged the forma of unified women's organizations in e congregation.

CHRIST THE KING

LUTHERAN CHURCH IN THE LOOP

327 La Salle Street (second floor) CHICAGO

LLOYD L. BURKE, Pastor

Holy Communion 9:30 a.m.
Services 11 a.m. & 7 p.m.
WEEKDAYS
12:10 p.m., 12:40 p.m.

THE FIRST ENGLISH LUTHERAN CHURCH

3119 W. Sixth St., Los Angeles 5, California
The Rev. E. Dale Click, Pastor
Sunday Services, 9:30 and 11:00 A.M.

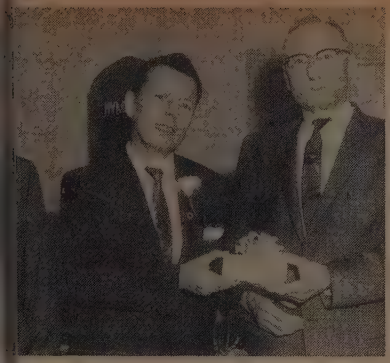
IN MIAMI, FLORIDA

St. Peter's

The New Cathedral of the Sou

33rd to 34th Avenue on West Flagler Stree

Worship
8:00, 9:30 and 11 A.M



ITY CHURCH, Amsterdam, N. Y., gave rise party for Pastor Paul J. Strenge upon anniversary of his ordination. Presenting with congregation's gifts is Fred H. Miller t), dean of church council members. At s Dr. Lauri J. Anderson, guest preacher

ban Study Completed

OCHESTER—The concluding workshop of wo-year Urban Church Study Program estern New York was held at St. Paul's ch, Pittsford, the Rev. Wayne S. Pitr, pastor.

ral and urban congregations of Monroe ty participated. Nineteen churches of American Lutheran, Missouri Synod United Lutheran churches were in- d, with special assistance from Dr. . Mueller, of the Church-in-Town-and-try Division of the Board of Home ons of the National Lutheran Council. Rev. Charles E. Rein was director of otal program for Western New York, ding the Buffalo area.

JOHN'S HOME FOR THE AGED, sup- d previously chiefly by German con- tions of the former Evangelical Church, eceived new strength and support from n ULCA congregations of the confer- and some congregations of the ALC. ese were a factor in the recent success $300,000 financial campaign for new ings. Present plans include the erection ousing units for aged on the ample nds on the fringe of the city.

Mission at Wales Hollow Becomes ULC Congregation

By HERBERT A. BOSCH

BUFFALO—Under the leadership of Pastor John W. Fehringer of the neighboring Church of the Nativity, East Aurora, the Wales Hollow Lutheran Church was organized with 49 charter members.

The nucleus of the mission was a non-denominational group which for almost 50 years had carried on a program of worship and education, and whose membership had been served by pastors of several church bodies.

As supply pastor for three years, Pastor Fehringer was able to make clear the advantages of synodical connection, and formal application for membership in the New York Synod was made. Dr. Albert P. Schilke, superintendent of home missions of

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Charles B. Foelsch, Ph.D., Pres., Berkeley 8, Calif.

The Seminary is a good place to invest prayer and money. Lutherans with "willing wealth" are invited to write the Seminary for information today. Also available—suggestions for remembering the Seminary in one's will.

Our new strong class of ministry students enters here September 5, 1960. Catalog. Information.

MARION COLLEGE

The Only Two-Year College FOR WOMEN IN THE ULCA

COOPERATIVE PROGRAMS — SMALL CLASSES
LIBERAL ARTS, MUSIC — PERSONAL ATTENTION
HOME ECONOMICS — CHRISTIAN ATMOSPHERE
PRE-PROFESSIONAL — MODERATE RATE — SPORTS
BUSINESS

Write: JOHN H. FRAY, D.D., President
Box K, Marion, Virginia

N. Y.: BUFFALO . . .

the synod, played an important role in the formation of the congregation.

Lutheran Charities Set Budget

LUTHERAN CHARITIES APPEAL has set its budget for the current year at $33,000 and is already assured of 85 per cent of its goal. A brainstorming session at the end of the annual meeting provided interesting material for later development and digestion.

Officers re-elected were the Rev. Charles G. Bachmann, Ph.D., president; Mr. Vernon L. Thompson, vice chairman; Mr. Ralph P. Brighton, secretary; and Mr. Edward G. Hoffman, treasurer.

YOUNG PEOPLE and family groups are looking forward to a splendid year at Lake Chautauqua Lutheran Camp. The Western Conference churches are lending full support to the program established by the Augustana men and have supplied both fu and manpower. A score of United Luthe Church Men put in many manhours in bu ing cabins and other camp facilities. program director for this season is Pa Howard M. Guhl, of St. John's Chu Gardenville.

TWO VETERAN choir members were h ored by their respective congregations u the completion of fifty years of devoted s ice to the congregation. They were Arthur Mayer of Grace Church, Buff and Mr. Fred Renn, of Christ Church.

RECENTLY INSTALLED were Pastors Ma L. Kennard, as associate at Conco Church, Buffalo, and the Rev. Alexande Guba, as pastor of St. Timothy Church Grand Island.

WESTERN CANADA SYNOD . . .

Continued from page 35

$96,486 on this budget will be div equally with the United Lutheran Ch in America. Everything beyond that am will go to the United Lutheran Ch treasury.

The convention approved continued operation with other Lutheran bodie Luther Seminary, under the existing a ment, but requested a study of the w field of theological education for we Canada before a new agreement is ent

Secretary Leonard J. F. Koss, Treas E. H. Boehme and the assistant to the p dent, the Rev. A. Goos, were re-ele Besides the officers of synod the follo were elected delegates to the ULCA vention: Pastors H. Dahle, J. Kunkel Remus and B. Zemke, and Messrs Becker, C. A. Hennig, W. Mittelstad Oswald and A. Riegert.

—CHANGES OF PASTORATE

CENTRAL PENNSYLVANIA

BOHN, DONALD M. From Centerville Ch To Grace Church, York.

BORTNER, NORMAN L. From York Sp parish. To Trindle Springs Church, chanicsburg.

POCONO CREST

Pocono Pines, Pa. (Lutherland). Controlled by Valparaiso University. Enjoy a wonderful vacation at this beautiful 2,000-Acre Resort. 3 Modern Hotels, Delicious Meals, Cozy Cottages and Honeymoon Lodge with meals at hotel. All Sports. Lake. Beach. Tennis. Golf. Concerts. Lutheran Services. Rates: $52 to $85. Booklet "L".

POCONO CREST, POCONO PINES, PA.

Chancel furniture and pews of fine Craftmanship and Design. Write for catalog.

PAGE CHURCH FURNITURE CO.

Albemarle, N. C.

NEW MONROE FOLD-KING FOLDING TABLE LINE

Kitchen committees, social groups, attention! Factory prices & discounts to Churches, Schools, Clubs, etc. Monroe all-new FOLD-KING Banquet Tables, with exclusive new automatic folding and locking, super strength, easy seating.

BIG NEW 1960 CATALOG FREE

Color pictures. Full line tables, chairs, table and chair trucks, platform-risers, portable partitions, bulletin boards. 52nd year. WRITE

THE MONROE CO., 30 Church St., Colfax, Iowa

LOTZHAUER, H. EARL. From Upper Berhudian parish. To Berwick parish.

K, DAVID G. From Zion Church, Sunury, assistant pastor. To First Church, Vindber.

SON, JOHN E. From New Kingstown parsh. To Light Street-Canby parish.

OHIO

OUP, R. PAUL. From First Church, ohnstown, Pa., associate pastor. To ethel Church, Springfield.

DECEASED

THE REV. JOHN ADDISON SCHOFER, died June 15 at his home in Lima, Ohio. ative of Pennsylvania, he was graduated n Muhlenberg College in 1901 and Philahia Seminary in 1904.

He served parishes at Berwick and Nesck, Pa., prior to coming to Ohio in 1. Then he served successively the tsville parish, the Stone Creek parish, John's Church in Hicksville, and Lordsn Church until 1950 when he retired.

urviving him are his wife, the former Kistler, and six children: John G., of lerville, Ind.; Mrs. Anna Bright, of Lima; plain Karl F., Wright-Patterson AFB, ton, Ohio; Martin L., of Warren, Ohio; l J., of Athens, Ohio, and Henry K., of ul, Korea.

uneral service was conducted June 20 at Luke's Church, Lima, by the Rev. John Berger and Dr. Herbert W. Veler, Ohio od president. Interment was in Memorial k, Lima.

R. LLOYD MERL WALLICK, 69, pasof Grace Church, Drexel Hill, Pa., for years, died July 1 following a heart ck.

native of Strasburg, Ohio, he was a duate of Wittenberg College and Hamma inity School, and was ordained by the ner East Ohio Synod in 1916. He served astor of the Reedsburg Charge, Wooster, o, 1916-17, and at Trinity Church, Ann or, Mich., 1917-21. From 1921 to 1924 was Lutheran student pastor at the Uniity of Michigan. He became pastor of the Drexel Hill congregation in 1924.

He received the master of sacred theology degree from Philadelphia Lutheran Seminary in 1941, and the doctor of theology degree from Philadelphia (Episcopal) Divinity School in 1945.

Dr. Wallick is survived by his wife, the former Eline Anderson, and two daughters, Mrs. Eline Van Anden and Mrs. Nancy Donohoe.

Funeral service was conducted July 5 in Grace Church by Dr. Charles M. Cooper, president of the Pennsylvania Ministerium; Dr. Edgar S. Brown, of the ULCA Department of Worship, and the Rev. Lawrence E. Nelson, of the Board of Parish Education. Interment was in Arlington Cemetery, Drexel Hill.

WANTED: Married Couple

To serve as parents for 5 or 6 girls in group home located in a fine college town residential area. Requires good health, under 50 years of age, Lutheran and free of own child care responsibilities. Good salary, liberal time off. This is a fine opportunity for the right couple. For personal interview write Lutheran Children's Home, Waverly, Iowa.

REGISTERED NURSES

General hospital with diploma school of nursing in attractive metropolitan area with many cultural and educational opportunities. Instructors, head nurses, and staff nurse positions available in medical-surgical and obstetric divisions, and in operating rooms. Write Director of Nursing, Trinity Lutheran Hospital, Kansas City 8, Missouri.

"8 MISTAKES PARENTS MAKE"

Every parent should have this new book about child training. It is free; no obligation. Simply address Parents Association, Dept. 1497, Pleasant Hill, Ohio.

AGENTS WANTED

Run a spare-time Greeting Card and Gift Shop at home. Show friends samples of our new 1960 Christmas and All Occasion Greeting Cards and Gifts. Take their orders and earn to 100% profit. No experience necessary. Costs nothing to try. Write today for samples on approval. Regal Greetings, Dept. 50, Ferndale, Michigan.

IN CONCLUSION . . . . . .

LAST MONTH in writing a brief history of *The Lutheran* on its hundredth birthday, I spent my spare time reading old church papers. I ran across those quarrels regarding Christian doctrine which split up the church so seriously a century ago.

There are still a few quarrels of this sort among Christians, such as fundamentalists whacking over the head any "modernists" they can find. Modernists, though, are now old-fashioned and have mostly disappeared. It's no longer common among Christians to engage in excited theological brawls as our grandfathers did.

Does that mean we are no longer concerned about truth but only about organizational efficiency? Or have we become so broadminded that we recognize, in cases of sharply differing convictions, that there may be some truth on both sides?

One thing seems plain to me. Many of those 19th-century quarrels were artificial and consisted only of strong-minded men trying to prove they were right, which is a common human ambition. They fought about such things as "predestination" and "premillennialism." Today most of us don't even know what the words mean. Their mistake, it seems to me, was in getting stirred up about things which did not arise out of their own inmost experiences as Christians.

THE SITUATION was different with Luther. His quarrels in the church of his day grew out of his own deeply personal experiences in trying to live the Christian life. He went through these conflicts in the laboratory of his own soul before he brought them out in the open.

Nothing is worth quarreling about, it seems to me, unless we are sure it worth living for or dying for. There a such things. When they are in dang we must stand our ground at any co But we must be sure this thing for whi we stand is the authentic truth because have discovered it to be so in the m profound experiences of our lives.

There's no use arguing with Jehova Witnesses about whether only 144,0 people will be saved. Let's wait and fi out. Probably this principle applies ev in politics. Whether a Democrat or R publican is elected to the U.S. presiden this year may not be a matter of life death, but merely partisan concern favor toward one or the other candid based on superficial impressions.

ON MATTERS which stir us deeply, ought to go down still more deeply to to make sure that all the wisdom we h acquired in living is at stake, and merely our desire to win an argume Of course even such a desire may b deeply authentic urge because we may in great need of bolstering our s esteem. But we should recognize this u for what it is.

I like to get into arguments, especi at mealtime because they improve digestion. But these are merely exerci in logical thinking and in bringing up array of convincing facts. I'm cont to win or lose.

There are some things, though, wh are deep-going and completely true cording to my own experience. It har seems profitable to argue with anyb about them. On such things we are responsible for expressing our convicti when anyone will listen, but there's use quarreling. —ELSON RUF

Bible Story Books
BIBLE READINGS for Boys and Girls
Hurlbut's STORY of the BIBLE
THE LIFE OF JESUS
DONALD F. IRVIN
My Bible Story Book

but's Story of the Bible

favorite Bible storybook has been made even greater with the addition of 48 full-, full-page Ralph Pallen Coleman illustrations depicting scenes from the Old and Testaments. 168 complete Bible stories. Also 160 two-color illustrations by Steele ge. 6½ x 9½ inches. Cloth. All ages. $4.95

Bible Story Book

by G. L. Wind

autiful new Bible storybook for children 3 to 7. A page is devoted to each story a full-page, full-color illustration to accompany it. The 45 stories are told in easy-to-read type and simple language. Includes the lives of the great prophets. s, 8¼ x 10¾. Laminated-paper cover. $1.00

Life of Jesus

by Donald F. Irvin *illustrated by Ralph Pallen Coleman*

e of Jesus especially written for teen-agers. The author has taken all the stories t Jesus found in the four Gospels and arranged them in the order in which they ably occurred. 17 full-color illustrations. (UB12) $3.00

e Readings for Boys and Girls

illustrated by Lynd Ward

ıg readers will enjoy the sweeping narrative of the Old Testament which flows ly along from Genesis through the times of the judges, kings and prophets. rated in color, large clear type. Ages 10 through teens. Size 6 x 9 inches. Cloth. $3.00

UNITED LUTHERAN PUBLICATION HOUSE

2900 Queen Lane, Philadelphia 29, Pa.

2 W. Madison St.
Chicago 2, Ill.

219 W. Sixth St.
Austin 61, Texas

805 Locust St.
Des Moines 9, Iowa

610 Wood St.
Pittsburgh 22, Pa.

233 Hampton St.
olumbia 1, S. C.

115 S. 13th St.
Philadelphia 7, Pa.

31 E. North Ave.
Baltimore 2, Md.

17 Park Place
New York 7, N. Y.

3103 W. Sixth St.
os Angeles 5, Calif.

11 Arzuaga St.
Rio Piedras, P. R.

237 King St. W.
Kitchener, Ont., Canada

32 N. Second St.
Harrisburg, Pa.

THE LIBRARY OF
PACIFIC LUTHERAN SEM
2750 MARTIN AVE
BERKELEY 5 CALIF.

DARK PILGRIM

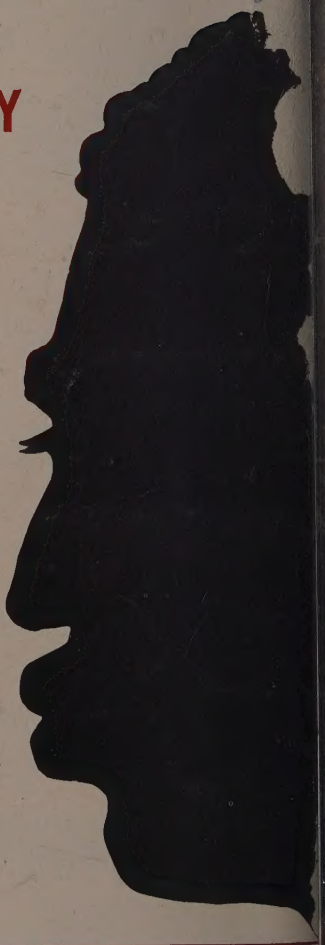
a novel by FRANS VENTER

The locale—

SOUTH AFRICA TODAY

The theme—

THE RACE PROBLEM



Africa today, portrayed with the clarity of today's headlines—a book inevitably to be compared to Cry the Beloved Country. Written by a white Afrikaaner, it describes the stumbling search for survival that brings a young Negro farmer from his native hills into the maelstrom of a modern South African city. $3.50

"The moral of his tale is plain enough: the white man's city is no place for a decent African . . . the writing is appropriately low-keyed—simple, poetic, unsubtle"

. . . John Barkham, N. Y. Times Book Review

"Kolisile lives and breathes; and in his gentleness and strength he is unforgettable"

. . . Robert Payne, The Saturday Review

"The author's insight into the mind and character of the African is remarkable and the classical economy of his prose is often astonishing"

. . . Roi Otterly, Chicago Sunday Tribune

UNITED LUTHERAN PUBLICATION HOUSE

1317 S. 16th St. Milwaukee 4, Wis. | 31 E. North Ave. Baltimore 2, Md. | 3103 W. Sixth St. Los Angeles 5, Calif. | 32 N. Second St. Harrisburg, Pa. | 115 S. 13th St. Philadelphia 7, Pa.

22 W. Madison St. Chicago 2, Ill. | 610 Wood St. Pittsburgh 22, Pa. | 2900 Queen Lane, Philadelphia 29, Pa. | 237 King St. W. Kitchener, Ont. Can.

1233 Hampton St. Columbia 1, S. C. | 805 Locust St. Des Moines 9, Iowa | 219 W. Sixth St. Austin 61, Texas | 11 Arzuaga St. Rio Piedras, P. R. | 17 Park Place New York 7, N. Y.